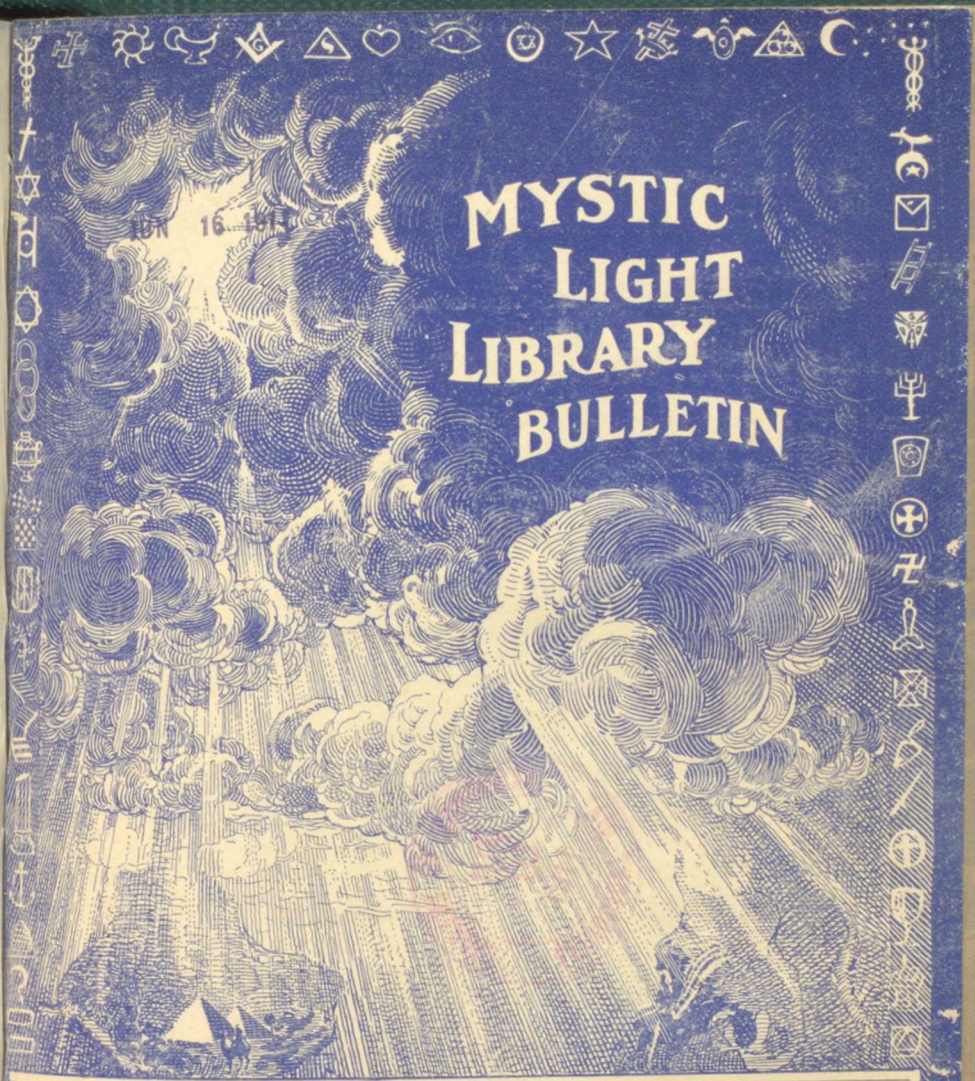


MYSTIC LIGHT LIBRARY BULLETIN

JUN 16 1911

JUNE 1911 | ISSUED MONTHLY BY THE MYSTIC LIGHT LIBRARY ASSOCIATION 49 JOHN ST. NEW YORK. | PRICE 5 CENTS

DEVOTED TO SOCIAL ETHICAL PSYCHOLOGICAL AND OCCULT STUDIES ✣✣✣ DIRECTORY OF SOCIETIES MEETINGS LECTURES ETC.

MAN AND MIND ~ MIND AND MAN

COPYRIGHT 1910 BY MYSTIC LIGHT LIBRARY ASSOCIATION

W. J. COLVILLE
Author and Lecturer

© Cl.B244928

MYSTIC - LIGHT - LIBRARY - BULLETIN

Issued Monthly by Mystic Light Library Association

W. J. COLVILLE, Editor ANNIE PEAKE, Secretary and Librarian

VOL. I, No. 10. 49 JOHN ST., NEW YORK Tel. John 4578

Copyright 1911 by M. L. L. Association

JUNE 1911

CONTENTS

W. J. Colville		Frontispiece
"Wanderlust" (Poem)	Isabel Foulkes	2
The Urge of the Ideal	W. J. Colville	3
"Life"—Selected from Light of the Path		16
Biographical Sketch		17
"Success"	Pittsburg Gazette-Times	24
Astrology; Its Scope and Limitations	Max Heindel	25
Announcements		36
Book Reviews		37
Magazine Chats		43
Book List: Library Plan		44

All unsigned articles are editorial

Subscriptions: One Year 50 cents, six months 25 cents.
Send for Sample Copy.

Wanderlust.

Let me go, for the world is wide
And dear, new friends are calling to me.
Alas! they are dearer than all of ye;
Though your eyes be tender, your tears undried.
Let me go! for the world is wide.

Let me go! who are ye that sleep
With soft soul soothed to a tedious quiet?
My soul loves danger, my blood runs riot
And I want to laugh, and I want to weep.
Let me go, for I may not sleep.

Let me go! I've a life to live,
Not a daily whirl of a dismal wheel.
I've a cause to serve, and a tremor to feel,
And a foe to slay, and a heart to give.
Let me go! I've a life to live.

Let me go! Let me sin my sins
Beneath the light of the desert star,
Where only the Sand and the Silence are,
Where Man is naught and the World begins.
Let me go! Let me sin my sins.

Let me go! I am sick with desire,
For the mountain path, and the sunset's flame,
And the rugged mountain without a name,
And the sudden fight, and the old camp-fire,
Let me go! I am sick with desire.

Oh! Lovers of restfulness! How should ye know,
As I know ever, this longing that kills?
My soul cries out, and my being thrills
For the Force of the Fire and the stretch of the Snow.
And the Moan of the Mountain, and the Howl of the Hills.
And the Lightning's speed, which is all too slow!
They are mine, and I yearn for them all.—Let me go!

Isabel Foulkes.
—From May Theosophist.

The Urge of the Ideal.

W. J. Colville.

Between Idealism and Realism as distinctive systems of philosophy there has been an age-long conflict and it often appears that this feud will never cease. Like other warfare this particular conflict arises chiefly from mutual misunderstanding on the part of certain intellectual belligerents rather than by reason of any essential irreconcilability between two systems of philosophy.

The typical Idealist is usually regarded as a dreamer, one who lives in a realm of fanciful delights, a kingdom of the imagination where the stern realities of common life are never permitted to intrude. The Realist is generally regarded as one who faces facts and never chases phantoms; one who does not tolerate illusions no matter how charming such may appear; and because a widespread belief has prevailed to the effect that life as it actually exists is a hard and unlovely thing,—something to be endured more than enjoyed,—Idealists have been styled unpractical, though often decidedly fascinating and extremely amiable.

Browning's often quoted words "I slept and dreamed that life was Beauty; I woke and found that life was Duty," have often been forced into an advocacy of Realism *vs.* Idealism, manifestly far from the poet's original intent, for all who are familiar with Browning know that he was himself idealistic to an extraordinary degree and so phenomenally optimistic that he is recognized as the poet of optimism *par excellence* of modern times. According to Browning the dream is a conveyancer of a beautiful invig-

orating view of life which prepares us when we wake to address ourselves to all our practical affairs with the realization that all duties are in themselves beautiful, and such they undoubtedly are if we peer below their gross surfaces and behold something of the loveliness enshrined within.

There may be nothing actually beautiful in any one of a thousand ordinary physical pursuits which would be monotonous and meaningless in the extreme were they not connected with some high ideal. It is our lack of ideality which often endows us with the pitiful sense that our work is hard, distasteful, vulgarly necessary, but needful only as a means of supplying animal necessities.

Poets are all idealistic in high degree therefore it is comparatively easy for them to see a connection between a "wagon" and a "star," to mention Emerson's peculiar but inspiring exhortation "Hitch your wagon to a star." The wagon must mean for us the commonplace while the star represents the ideal. The wagon we have actually with us as a manufactured article, therefore there is nothing ideal in it now, though there was before it was constructed. The star is above and beyond us, but as we can behold it we may desire to reach it, and in order to do so we must find a definite agreement between it and the place we are now occupying and the tasks we are now fulfilling. The wagon was once an ideal and the star may yet become our familiar home; therefore, though the one seems so very coarse and prosaic and the other so transcendently remote and glorious, they are in reality very nearly related, and it is for us to discover wherein consists their relationship. If such be a fair interpretation of Emerson's metaphorical expression there need be no complaint that our modern American Plato has counseled us to act foolishly.

Whence come our ideals? is a question of great interest and importance to all students of psychology, and until this is reasonably answered we can scarcely hope to attain to any clear ideas of how ideals may be realized. It has often been stated that we cannot possibly imagine anything which we cannot realize. It is now no very uncommon sight to behold men flying, so rapid has been the progress of aerial navigation during recent days, but not so very many years ago scarcely anyone credited the forecastings of those daring prophets who declared the time was near when we should be able to accomplish feats then generally regarded impossible. The mind which conceives and plans a triumph over the ordinary limitations of human existence must be capable at some time of actually realizing it, for it is surely incredible that we should imagine beyond our possibilities.

No two words have suffered more at the hands of ignorance and flippancy than have ideality and imagination; the latter having been made to connote all manner of irrational fancyings, while the former has simply been made to stand for whatever is presumably unpractical. Far from such misconceptions being founded in real human experience, it can easily be shown that the actual facts of life tend to prove that all intensely practical and highly useful persons are idealistic and imaginative to a much further extent than ordinary.

In the business world it is the man or woman who can look ahead and see unwrought possibilities who is really the practical helper of a concern. Vast sums of money are often realized entirely on account of foresight. It is the unimaginative man or woman in business who simply pegs away in an old rut and allows the tide of progress to sweep forward and leave him alone with accustomed

methods too antiquated to be longer serviceable.

In every field of industry new ideas are in demand. This is why many firms have a prejudice against elderly people, believing as they do (though often falsely) that young persons will bring new thought and new methods into operation. Youth and age as counted by years are frequently very uncertain quantities, for there are many young people under 30 who are so rigidly committed to stale opinions that they are drawbacks wherever they go, and on the other hand, there are men and women over 70 who are brim full of new suggestions. This all depends upon whether or no one has dwelt much in the region of ideals and given due prominence to the rightful province of imagination.

Mental indolence lies at the root of at least nine-tenths of the stupid unreasoning conservatism of the day, a conservatism not a product of veneration or conviction, but simply of following the line of least resistance.

The urge of an ideal is almost invariably felt in early youth, but youth is not the only season when it makes its call insistent. Youths and maidens are less likely than older people to enter deeply and philosophically into the reasons for their sentiments, consequently they are more easily disheartened and ready to believe that because ideals are not quickly materialized that they are only phantoms. Much of the prevalent pessimism which afflicts contemporary thought is the result of petulance and disappointed ambitions manifested by some emotional juniors who left college with high aspirations of a frothy consistency, but who, now, to use their favorite expression are disillusionized.

The only danger from living constantly with an ideal is that one is likely to be greatly shocked when brought in contact with the sordid aspects of common existence. Moses

on the Mount is a good illustration of extreme but thoroughly practical idealism, for it is there, and there only, that he lays hold upon those everlasting principles of Moral Law which he must carry down from the mountain summit for the needs of the multitude whose dwellings are at the foot of the sacred hill.

Self-conceit, not ideality, is responsible for our frequent belief that we exclusively have exalted visions and noble sentiments which our neighbors neither understand nor share. It is indeed true that some of us see deeper into life than others, but those who penetrate most deeply of all are the least conceited and the most universally comprehending. Our ideals as applied to ourselves and to others can never be too exalted, but we must understand duly the nature and province of ideals or we are very likely to be depressed and disappointed rather than stimulated by them, for nothing can well be more inducive of melancholy than to experience a continual round of disillusions. The cause for these sad experiences is not far to seek, as it is to be found in a confusing of possibility with actuality, as though one should be greatly disconcerted after a visit to a competent phrenologist,—by whom he had been told he had great artistic ability,—because he vainly endeavored immediately to produce a masterpiece. The phrenologist had probably told him that Form, Color, Order, and other related faculties were well developed in his mental economy, and that such development gave evidence of artistic tendency, all of which was presumably correct, but he made the mistake of supposing either that the phrenological examiner was wrong, or that he could *instantly* show forth these latent capabilities. A wise consideration of the case would quickly lead to an admission that what we *can* do is far more than we have yet learned to do.

Education in all its myriad phases would be the veriest farce if children were constitutionally unable to learn what their teachers are endeavoring to teach them; but many a competent child becomes discouraged at the comparative slowness of intellectual development, and it needs teachers dowered with more than a common share of insight to know just what to say to children of different temperaments all thrown together in a single class under one instructor.

In the progress of the moral and spiritual life the case is in no way dissimilar. In those domains also we continually confront the same great law of gradual advancement, and though we can do much to accelerate our rate of progress by going with the law and gladly conforming to its requirements, we can only lose ground by fighting against it or in any way struggling in opposition to the normal method of development.

Hurry and bustle are nerve-wrecking follies, for instead of contributing to speedier growth their indulgence can only weaken power for further effort. We very often hear people tell how hard they have been striving to reach a goal, and the harder they strive the less likely does it seem that they will ever reach it. Did we really consider how lilies grow and how all natural processes are carried forward, we should once for all banish worry and anxiety from our lives.

We are told by superficial asserters, who are never real thinkers, that work and worry are synonymous, therefore the worriers work, while non-worriers are idle. Nothing can be falser when judged by actual human experience. Immediate results do sometimes proceed from frantic efforts, but they are unenduring, and the producer of them is generally so run down as a result of them that nervous collapse often follows closely upon sensational achievements.

If we only want to do some one thing and do that very quickly, like preparing this month (June, 1911), for King George's coronation, we may attain our end by hurried efforts, but even then we run two serious risks: *viz.* the injury to our own nervous system impairing it for future use, and the likelihood of doing imperfect work which will not reach the standard demanded of us.

An ideal must always be regarded in the dual light of a revelation and a prophecy; a revelation of our interior containment, or at least some portion of it; and a prophecy of what we shall outwardly fulfil, even though as yet we cannot fully externalize it.

We need ever to remember when dwelling upon ideals that every ideal is a self-revelation even though oftentimes embodied for us in the person of some great historic character. It is this view which can alone effect a perfect reconciliation between otherwise hopelessly discordant systems of philosophy. We meet educated people to-day who stoutly deny the historical accuracy of many ancient narratives which are held as pricelessly precious by others equally cultivated, many of whom feel as though every foundation of religion would be cut from under them were it proved that Biblical narratives were only mythical and mystical. This fear is a result of far too close adherence to the letter and consequent lack of consideration of the spirit of inspiring records; for if we cannot see anything beyond a number of anecdotes in our Bibles we reduce sacred literature to a very superficial level.

The widespread celebration of the tercentenary of the completion of the King James version of the English Bible has led to the preaching of many thoughtful sermons and the writing of many learned articles on the real nature of the MSS. constituting the authorized version of the Holy Bible, as this now venerable translation is often called.

Many of the orators and scribes who have vied with each other to chant the praises of this noble book have dwelt largely upon its many intrinsic excellencies, both moral and literary, and much that has been said in its glorification is practically incontestable; but the fact is obvious that many missionary speakers are unfair to others of the world's great Scriptures, and make the pitiable mistake of under-rating the value and benign influence of the Hindu Vedas and other widely venerated documents in their desperate endeavors to prove their own beloved Scriptures absolutely unique. This is highly regrettable from two standpoints at least, for it not only retards the advent of that good feeling between different races which is now so ardently desired by multitudes of sincere Christians, but it also gives occasion for attacks on the very Bible which those partisan enthusiasts so exclusively extol.

It is surely on account of its ideality that the Bible deserves to rank exceptionally high, for its chief merit for many of us consists in the fact that it is always,—at least in its prophetic portions,—urging us to let go of things behind and reach forth to things before. Nothing whatever can be gained that is worth gaining by making it appear that the Sacred Literature of India and other ancient lands as well as Palestine does not uphold the same high standard of morality as the Hebrew and Greek which constitute the Jewish and Christian Bible.

It is quite true that for beauty of diction and simplicity of statement, the Old and New Testaments are unsurpassed, and they are more readily understood in the Western world than are Oriental classics. At the same time it is only fair to all to state that every holy book esteemed as sacred by any large section of humanity contains within it essential excellencies common to all.

Mrs. Besant's very successful as well as praiseworthy endeavor to compile a universal text book of religion and morals is already bringing the beauties of Scriptures little known to the bulk of English-speaking nations into the circuit of their sympathy. It will never do to say that because the populace at large in any country one chooses to specify does not live up to its sacred teachings, therefore those teachings are of little or no avail. It cannot be too insistently maintained that ideals are always ahead of achievements, and in cases where singularly advanced spiritual teachers have given counsels to disciples the breach between the precepts of the teacher and the average conduct of the follower is always conspicuously wide.

But it is not only with collective ideals that we have to deal, for were there no great ideals set forth in literature there would still remain the deepest and most convincing of all ideals for the individual, viz., those which we find revealed in individual conscience.

In the light of moral evolution there is detectable a very close connection between the urge of an ideal and a sense of sin, which is shortcoming or missing of a mark. The Holy Spirit, according to gospel testimony, convinces the world of righteousness and of sin simultaneously, and this is by no means difficult to understand, for sin and holiness are extreme contrasts, like darkness and light, and we cannot know the one practically except in contrast with the other.

If our sense of sinfulness arises out of a comparison between right and wrong, as it assuredly does, then it is difficult to see how we can increase in knowledge of right without considering more and more things to be wrong because they do not confirm with our ideas of right. Children are often thoughtlessly unkind, not deliberately cruel.

This is finely illustrated in the story of Parsifal where the

youth slays a swan and thinks no harm of it. It may be true in many instances that some other person appears on the scene and by rebuking an accustomed act calls attention to a better way of living; but very often there is no exterior Gurnemanz to rebuke Parsifal, but his own awakening sense of regard for all sentient creatures inwardly upbraids him for his thoughtlessness. We all have our individual ideals and we are all affected more or less by the ideals of those with whom we are associated, until we have reached a stage in our development where we are so far masters in our own domain that we can steadfastly adhere to our own ideals irrespective of the nature of our surroundings.

An individual ideal is of immense value to the one who entertains it, but it requires a very large development of individuality to cling with unfaltering tenacity thereto without any exterior encouragement. It is on this account that so much stress is laid at present on the influence of environment in all directions and so many sermons are being preached from the ancient text "Am I my brother's keeper?" That we are our brothers' keepers to a limited extent is unquestionably true, though we cannot be so to an unlimited degree, nor can we all be so equally. There are elder and younger brethren in every family in more senses than one, and the elder are far more responsible for the younger than the juniors can be for the seniors.

The ideals of a school are really those of the heads of the institution, particularly when these heads are highly individualized men or women. A very few individuals often suffice to set the pace for a multitude of less developed persons who look up to them unconsciously as well as knowingly, for influence exerted silently sways many susceptible natures far more than precept.

To realize an ideal one must have abiding faith in it and

never permit one's allegiance to falter in face of any provocation. This calls for strict mental discipline, without which no great attainments in any direction are conceivable. An ideal may be spiritual, moral, intellectual, artistic, physical, or whatever one most desires, but to be an ideal it must be a mentally pictured embodiment of some condition decidedly superior to the state we are now expressing.

Probably no one man in recent years has done more to show forth, along his particular line, the value of an ideal than the world-famous athlete, Eugen Sandow, who has done an immense amount of good by helping people to realize something of their own possibilities despite discouraging appearances.

The principle on which a well-managed gymnasium or sanitarium is carried is entirely idealistic, even though the ideal be largely physical. Sandow has never taught that great physical achievements are possible without right mental concentration, and his position is essentially the same as that of all other persistent and successful educators.

Very few persons experience much, if any, difficulty in dreaming out an ideal condition in which they would like to live. Failure results from abiding in the realm of dreams and making no externalizing effort to transform roseate dreams into actualities. Imagination is an *avant courier*, but only such. Our "castles in the air" are like architects' models, without which no solid structures could be erected, but models remaining in an architect's office, laid away and never utilized, have only a potential value. To render the potential actual it is positively necessary to fix the mind where we have already centered the will. That is why any system of teaching which harps almost exclusively upon the single string of will-culture is disappointingly inadequate, for will alone cannot bring ideals into manifestation. There must

ever be a call to action in all heroic philosophy, and because this seems absent from some Oriental schools of philosophy we witness devotees of such schools entertaining beautiful theories of life but failing to render those theories practical.

It is quite true that the Christian Gospels contain a definite summons to activity which renders them inspiring in the highest degree to noble effort; but it is also true that the Sacred Books of India contain the same stalwart appeals. Christians often disregard the calls to action which abound in the New Testament and Orientals frequently overlook similar calls in the Mahabarata, with equally poor results in both instances.

"Take up your cross and follow me," means that if one would be a true disciple of a Master he must act in the spirit of that Master, even though his particular "cross" signify a different outward employment. If a Master had said "take up *my* cross and follow me" he would have implied that all "crosses" must be identical in size and pattern, but "take up *your* cross," emphasizes the individual character of the respective missions of different disciples, though all are included in the vast circle of a great organic unity.

In consulting the urge of a definite ideal in childhood and youth it is very necessary to discriminate intelligently between intuitions which are permanent and impressions which are transitory. This discrimination though of the utmost value in the training of youth is also highly important at all ages. A youth's ideal is so bound up with the very fabric of his nature that no circumstance can possibly dislodge it, though sometimes it may be obscured.

We often trace the influence of immediate environment in seeming fickleness, but there is deeply imbedded in every one of us some ideal which never leaves us, no matter how we may conceal it or ignore it.

Qualification and ordination are practically the same; we are ordained to do whatever we are best qualified to perform. This is probably the root truth apprehended by George Bernard Shaw whose views on education deserve more serious study than they usually receive. This thought-provoking dramatist and essayist tells us that school children should not be bored, which traced to a logical ultimate means that educators should study the needs of individual children and pay respect to their distinctive talents, so that education may be enjoyable as well as useful.

We turn every year a multitude of graduates from schools and colleges with apparently no cultivated ideal other than that of making a financial competence through the agency of any position into which they can squeeze themselves, regardless of natural aptitude, or the lack of it. In the field of art, and especially in the ministry of religion, this works so disastrously that it threatens the destruction of the professions which these unqualified graduates invade. We are now happily awakening to a realizing sense of the imperative demand for higher ideals than commercial ones.

The tide has already turned in America and elsewhere in the direction of an enlightened social service in which all will love to minister and each will find a congenial field of ministry. One thing is always imperative, viz., that the individual should have an ideal and resolutely determine to carry it out through the agency of the work in which he is actually engaged.

There must never be a conflict permitted between ideals and occupations, for all occupations, no matter how commonplace, can logically be regarded as means whereby we climb the ladder which leads eventually to the full realization of our most fervent aspirations. No ideals can be too high, but we must pay respect unto the ladders up which we gradually ascend to their complete fulfillment.

... Life ...

Regard earnestly all the life that surrounds you.

Learn to look intelligently into the hearts of men.

Regard most earnestly your own heart.

For through your own heart comes the one light which can illuminate life and make it clear to your eyes.

Study the hearts of men, that you may know what is that world in which you live and of which you will to be a part. Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men; and as you learn to understand their constitution and meaning, you will by degrees be able to read the larger word of life.

—From Light on the Path.

W. J. Colville

A Biographic Sketch

The subject of this sketch, whose full name is William Wilberforce Juvenal Colville, was born at sea in the vicinity of the south coast of England September 5th, 1861. When only five years of age he developed a remarkable gift of seership, which greatly astonished his grandmother and aunt, with whom his earliest years were passed. Frequently he would accurately describe events that were occurring in distant places, besides revealing many secrets of family history. Without any suggestion from the people about him he developed what Spiritualists are accustomed to call the gift of "clairvoyant mediumship," to such an extent that he positively refused to believe that his mother was not still an inhabitant of earth, though she had entered the spiritual world when her only child was an infant in arms.

During his very early years, which were chiefly spent in Brighton, England, he attended a preparatory school, but received no special training calculated to fit him for the lecture platform or the pursuance of a literary career. It was therefore an immense surprise to all who knew him when at the age of less than fourteen years he suddenly blossomed forth as a public speaker and an impromptu poet, whose singular utterances soon brought him to the notice of all interested in what is now known as psychical research.

Owing to his extreme youth and the objection of his legal guardian, his work was confined to a semi-private field of

action till the year 1877, when at the age of sixteen years he appeared before a large London audience, and from that date to the present has maintained a prominent position on the lecture platform as an exponent of an immense variety of subjects intimately connected with human progress.

Not only as a lecturer but quite equally as an author is W. J. Colville known to the English-speaking world. Among the most successful of his many books may be mentioned: "The Spiritual Science of Health and Healing" (1887), "Spiritual Therapeutics or Divine Science" (1888), "Studies in Theosophy" (1890), "Text-Book of Mental Therapeutics" (1893), "Our Places in the Universal Zodiac" (1895), "Glints of Wisdom" (1896), "History of Theosophy" (1896), "The Law of Correspondences Applied to Healing" (1897), "Old and New Psychology" (1897), "Life and Power from Within" (1900), "Fate Mastered, Destiny Fulfilled" (1900), "Universal Spiritualism" (1906), "Ancient Mystery and Modern Revelation" (1910). These, together with a large number of smaller publications, constitute quite a library of New Thought literature.

As a contributor to periodical literature he is also widely known. His numerous contributions to Mystic Light Library Bulletin afford a good sample of his general style.

As an editor as well as a contributor, W. J. Colville has likewise maintained an enviable reputation, especially in connection with his well-known monthly, *The Problem of Life*, which from 1890 to 1895 occupied a high position among New Thought periodicals in America.

In the field of romantic literature this fertile writer has also gained distinction. All his novels contain a large mystical element. Their plots are decidedly peculiar, and many

of the characters are quite out of the ordinary run. "Onesimus Templeton," which has had a very large sale, first appeared in 1890. It purports to be an authentic record of unusual psychic experiences, clothed in the garb of fiction because the author was not at liberty to disclose the identity of the actual personages who figure in the tale. This book abounds in humor and has a strong vein of sarcasm. It also discusses the great theological and metaphysical problems of our day. "With One Accord," "Bertha," and a number of short stories appeared at frequent intervals until 1902, when "The Throne of Eden" came before the public setting forth some doctrines and practises of a certain school of Occultists, together with a fascinating account of travel and experience in the southern hemisphere.

As may naturally be expected, W. J. Colville's protracted public career has brought him in personal contact with many representative people. Among his personal friends he has numbered Wendell Phillips, the Rev. H. R. Haweis, Lady Caithness, Duchesse de Pomar, and many other public teachers and literary celebrities.

For many years he has been voyaging between Europe and America, and has addressed large audiences in all the principal cities of England and the United States, and has also paid frequent visits to Paris, where he has an influential following.

Among the chief episodes in his public life may be mentioned his first introduction to the American people, which occurred in Boston, in November, 1878, when at eighteen years of age he at once drew around him the wit and wisdom of the modern Athens and soon established a unique platform in that city, which he held uninterruptedly for several years, though he paid frequent visits to New York and

Philadelphia and made occasional trips to Chicago. In the summer of 1886 his work began in California, where in the city of San Francisco and its vicinity he drew crowded audiences twice daily for four months almost without cessation; he then lectured over the entire Pacific Coast, and eventually resumed work in New York, Boston and neighboring cities.

It is impossible clearly to classify a speaker of W. J. Colville's general scope and tendency, because his philosophy and mode of action are both so cosmopolitan and eclectic that they positively refuse to be confined within the limits of any distinctive party movement. Mental Scientists, Theosophists, and Spiritualists alike have long claimed him as a conspicuous advocate of their particular schools; but, though his teaching has much in common with the views of all of them, he has never consented to be labeled as belonging exclusively to any denomination.

During one of his tours of Australia and New Zealand, in addition to a vast amount of work of the usual character he officiated for some time as regular lecturer for the Swedenborgian Society in Adelaide and the Unitarian Church in Sydney.

The following extracts from advance sheets of his forthcoming work on "Universal Religion" will serve to indicate the basis of the philosophy he so industriously promulgates, alike by voice and pen:

"Without desiring to form a new sect, of which there are already quite an unnecessary number, and without any attempt to establish a narrow school of teaching, which would confine its followers within oppressive limits, we may possibly agree that the following declaration of conviction may serve as a working basis of union among those who cannot limit themselves to embrace but a single one out of the world's many religious systems, but who feel the need of a definite platform of principles that may serve as a basis for cohesive and propagandist work:

"(1) We acknowledge One Supreme Being, whom we regard with reverence and love as the universal Parent of Humanity. We seek not to define Infinite Being, but we have unbounded confidence in the love and wisdom of the Eternal who we designate the All-good.

"(2) We believe in the spiritual immortality of the entire human race, and we seek to promulgate such knowledge of our true being as will intensify our realization of human solidarity here and hereafter.

"(3) While acknowledging the brotherhood and sisterhood of all humanity, and consequently the essential equality of all units in the human mass, we gladly pay tribute to manifest diversity in adaptability, and we also admit inequality in development; but as all are members of one family we allow no distinction except that of more or less mature members in a common organization.

"(4) We maintain that the study of Nature leads to the conviction that there is a fixed law and order in the universe, and that this unchanging sequence causes every benevolent thought, word, and deed to bring forth results of health and happiness; while every thought, word, and deed of reverse character brings forth sorrow and sickness.

"(5) We regard all the religions and philosophies of the world as partial statements of universal truth; no system is therefore entitled to exclusive acceptance or to entire rejection, but the true philanthropist seeks to assimilate the good in all and apply it in works of practical philanthropy.

"(6) Human regeneration must proceed from within outward; therefore, it is of the first importance that we encourage high ideals and noble aspirations, knowing that we must first feel in ourselves the need and desire for an improved outward state before we can produce it.

"(7) The vexed question of divine foreordination and human free agency can be settled only in the light of the discovery that the relation between cause and effect is irrevocably fixed; but as human knowledge increases we are able to set what are to us new causes in motion from which corresponding results must necessarily follow. On the basis of this realization it is both possible and practical to upbuild a system of healing for mind, body, and estate in which punishment, coercion, and ancient forms of medicine will give place to the employment of exclusively educational and benevolent measures.

"(8) Robert Browning's matchless sayings, 'God's in His heaven; all's right with the world,' and 'There shall never be one lost good

and for evil so much good more,' constitute an all-sufficient foundation for a working system of philosophy and reform in which the essential goodness of human will is regarded as an absolutely essential factor.

"(9) Though it is well to devote our energies to living our present life as nobly and as beautifully as possible, we are quite justified in discovering all we can concerning what lies before us in a future state of existence; but the prime endeavor should always be to utilize our psychical endowments with a view to the real elevation of the world in which we are now living."

Seeing that W. J. Colville has so long been connected with the public advocacy of mental healing, it may be interesting to learn how his attention was first called to the subject. We gather from his own lips that from infancy till beyond his twentieth year he had suffered frequently from sore throat and hoarseness, which often seriously impeded his public career as a lecturer and singer. In 1885 two remarkable books were placed in his hands for review in a Boston paper. One of these volumes was "Science and Health," by Mary B. G. Eddy; the other was "The Divine Law of Cure," by Dr. W. F. Evans. By a careful study of these two volumes the reviewer learned the art of mental self-healing, and soon succeeded so well in conquering his own troublesome ailment, toward which he had strong inherited tendencies, that it was only a question of a few weeks before he had entirely overcome all susceptibility to further difficulty during a New England spring, when the easterly winds were blowing furiously. Directly he had secured this demonstration and felt that he understood the theory of mental healing sufficiently to teach it to others, he organized classes first in Boston, then in London, later on in San Francisco, and eventually in almost all parts of the English-speaking world.

W. J. Colville's school of teaching can easily be gathered from his numerous public writings. It may be summed up as truly metaphysical in the sense of affirming the power of mind over matter; but it is at present almost entirely free from the extra statements made by those practitioners who use denials as much as affirmations to illustrate their principles.

As an experimental student of telepathy and all kindred mental phenomena, Mr. Colville discourses in no uncertain tone; for, while advocating the practice of mental telegraphy and all legitimate suggestive healing, he contends that the co-operation of one will *with* another, never the domination of one will *by* another, is the lawful and effectual means of healing whatever disorder of body, weakness of mind, or defect in moral character needs to be overcome.

His remarkable capacity for long-continued mental action without bodily or nervous exhaustion is frequently the subject of surprised comment. The key to the situation may be found in his refusal to countenance either hurry or worry, which are his special abominations, though his natural activity and normal nervous temperament cause him to delight in quick, decisive action.

The following extract from "Life and Power from Within" furnishes a good sample of the style of his philosophic writings, which causes the name of W. J. Colville to be permanently popular in the field of modern literature:

"It has often been noticed that, when a person supposed to be dying has made his will and peacefully resigned himself to the change that he and his friends regarded as inevitable, the cessation of fear, worry, and anxiety left the body free to get well at the very moment when distress concerning its impending destruction had subsided.

"It is not infrequently the case that when a priest has administered the sacrament of extreme unction, which is only given to those who are thought to be very near death, the sufferer recovers through the consoling effect of the sacrament, which is intended to allay fear and

produce a state of spiritual tranquillity.

"The physical body will get well, in many instances, as of its own accord, if it be only permitted to do so; the vital question as concerns the welfare of the fleshly tabernacle not being what to do to prevent dissolution, but how to stop consuming fear and restless anxiety so as to give whatever we vaguely call Nature an unfettered opportunity to act. Medicaments are unnecessary and often harmful in cases of profound exhaustion; it is not stimulation, but repose, that affords freedom for the healing energy in Nature to operate. . . .

"Fear deteriorates everything; it impoverishes the blood, breaks down tissue, destroys nerve cells, lessens resisting power wherewith the insidious attacks of disease can be repelled, and in every way wrecks the organism.

"Fear and worry are diseases, and must be treated as such; it is useless harshly to condemn those who suffer from these infirmities, and equally foolish is it supinely to declare that people who have inherited such tendencies are 'much to be pitied, but they cannot be cured.' "

Success.

Success consists in getting out of yourself everything that's in you. It does not consist in doing almost quite as much or a little more than the other fellow. What the other fellow does doesn't amount to a dent in a door-knob so far as you are concerned. The fact that he succeeds by laying an Atlantic Cable, building an Eiffel Tower, inventing wireless telegraphy or cornering the world's supply of oil doesn't make you a failure because you haven't got enough ready money to buy an automobile. You're successful when you put to some useful purpose every ounce of energy, every grain of grey matter, every mite of muscle that you've got. You're successful when you've developed all there is in you and have given that to the world.—*Pittsburg Gazette-Times.*

Rosicrucian Christianity

Series Number Ten

Astrology; Its Scope and Limitations

COPYRIGHT 1909 BY MAX HEINDEL

In modern times the science of Astrology has come to be regarded as an exploded fallacy, and, like the clairvoyant, the astrologer is looked upon as a charlatan, and not without reason; for such advertisements as are found in almost any paper offering to cast a horoscope telling one's fortune from the cradle to the grave for the magnificent sum of 10 cents or even for a postage stamp is in itself enough to give a certain justification for the appellation "fakir," and this lecture is given to show another side, not popularly known, to this ancient and misjudged science; to show its uses and its limitations.

There are two kinds of Astrology and two kinds of Astrologers; one who does not even cast a horoscope for their patrons but only ask the month of birth, which information tells them what sign the Sun was in at the time of the person's birth. They they copy from a book or have a set of twelve mimeographed forms telling the person's "fortune."

It is evident to any reasoning mind, that there are more than twelve classes of people in the world, and according to that method there would be a similarity of life in the case of every twelfth person, whereas we know that no two persons have the same experience; that every life is different from all others, and any method that does not make such a difference must be false upon the face of it.

The 10-cent astrologer is a good business man. His mimeographed "*reading*," stationery and postage does not cost more than two cents, so he has a profit of eight cents for every horoscope (?). Commercially that is an enormous profit, but it fades into insignificance before the fact that every time the astrologer (?) gets an order he gets the name of a fool, and he has a regular "follow up"

system whereby he notifies his customers from time to time that certain very important developments are due to take place in a near future which he will reveal for a dollar. He will work his victim systematically until at last experience has taught them how worthless are the prognostications he gives, and then such people cry down astrology as fraud or folly.

The scientific method demands first, *month*, *day* and *year* from the applicant, because it takes into consideration all of the nine heavenly bodies in the solar system, and it knows that as they have at this moment a certain relative position to one another. That same position will not occur again until a sidereal year has passed, and that is 25,868 of our ordinary years in length, so that if a child is born to-day it would take 25,868 years before another child could be born with the same horoscope. But even that is not enough, for it is estimated that a child is born every second; that would give 86,400 whose experience in life would be alike if only the *day* of birth were taken into consideration. Therefore the scientific astrologer demands both the *hour* and *place* of birth in addition to the *day*, *month* and *year*, for there are seldom two people born in the same place at the same hour and minute; even twins come from twenty minutes to a number of hours apart, and that makes a great difference. Where they are born from the same sac and alike, they will have been born when the same zodiacal sign was rising in the East, for that is an important factor in giving form to the body, but where they are born from separate envelopes and dissimilar, calculation will bring out the fact that the end of one sign was rising at the birth of one, and the beginning of the next when the second was delivered, or where there were several hours between, there may be more signs between, for as the Earth turns on its axis through the day, a new sign rises every two hours at the equator, but nearer the pole some signs are passed quicker on account of the inclination of the earth's axis, so that at times there may be several signs between the birth of twins, which would make their lives very different.

When, however, it happens that two children are born in *the same place at the same time*, there is also a marked similarity in their lives. There are such cases on record. One instance will suffice: A Mr. Samuel Hemmings was born in the same parish in London, at the same hour and near the same minute as King George the Third, June 4, 1738. He went into business as an ironmonger

on the same day as the king was crowned; he was married on the same day as his majesty, died on the same day, and also other events in the two lives resembled each other. The difference in station precluded both being kings, but on the same day when one became the monarch of a kingdom, the other also became an independent business man.

Astronomy stands in about the same relation to Astrology as Anatomy to Physiology. Anatomy gives the dry facts as to the location and the structure of the constituent organs of the body, and Astronomy gives like dry data with regard to the heavenly bodies. But, as it is reserved for Physiology to enunciate the utility of the different organic parts of the body, which alone make such knowledge of value, so it is the part of Astrology to explain the significance of the changing relative positions of the heavenly bodies in regard to the actions of mankind.

It will need no argument to prove that the chemical condition of the Earth's atmosphere is different in the morning from what it is at noon or evening. We also see the changes produced in the different seasons, and we recognize that these changes are due to the Sun's changed position. We also recognize the effect of the Moon on the tides, etc. These bodies move fast, yet are constantly producing changes in the atmospheric conditions of the Earth; and in these days of wireless telegraphy it should not be hard to conceive that the other heavenly bodies also produce an effect. As we have already seen, these changes are so numerous that the same chemical condition could not occur except at intervals of 25,868 years. Thus we see that the electrostatic condition of the atmosphere at the moment a child draws its first breath would give to each atom of the little sensitive body *an individual stamp*. It is as if we were charging a new electric battery, and any change in the atmospheric condition will affect that brain different from all others, for its original stamp varied from all others.

There is in the mind of many people the idea that astrology is fatalistic; and while it may so appear, a deeper study will show that this idea is erroneous; that as all our sorrows and pains are the result of ignorance, so knowledge will avert misfortune *if applied* in time; and in order to understand the scope of our free-will we must recognize the fact that the result of our past deeds goes through a threefold process of ripening.

cate matter and she a stranger, no more could be said, save that November would be the time of disaster. The 14th of that month her husband was sentenced to five years in the penitentiary for criminal assault on a little girl. The journey was of course suspended and social ostracism followed. This case shows particularly the delicate position of the astrologer. Though he may see and is desirous of helping, conventions debar him from saying outright what he sees. The before mentioned case is in point. Though anxious to avert suffering it was impossible to warn. Therefore *we advocate the study of astrology by all.* Not even the best astrologer who is a stranger can see into the lives of those near and dear to us as we can when we have studied astrology, because of the insight we have already gained into their characters. Conventions do not hinder us to the same extent as they affect a stranger. Besides, a bought horoscope never can engender in us the sympathy for others which comes from the personal knowledge of astrology. When a visitor to Columbus, O., the writer was shown the horoscope of a certain boy cast by his aunt. It was seen at once that the boy was going through a crisis which would last about six years. During that time an enormous amount of evil would surely come to the surface, and all would depend on how his treatment at home would be—and, oh! the pity of it! ignorance of the hidden causes governed the attitude of the parents. Instead of forbearance, love and sympathy, he was getting lectures and punishments. Regarded as a scapegrace, how could he be expected to be good at that age? A great wave of sympathy swept over the writer at the realization of what that poor boy must suffer, and when a horoscope of the lad's younger sister revealed the fact that about 14 she would enter upon a similar crisis, the need was felt of sending an urgent message to those parents, telling them for pity's sake to lavish love upon that child in the few years that would elapse ere the commencement of the crisis, to make her home so dear and homelike to her that when the crisis comes she will have so much love and cheer at home that all other companionships and all other places must seem dull by comparison. Only in that way will it be possible to save that child, and it has been a frequent prayer with the writer that the advice may be heeded.

We have those mysteries, the children, all around and amongst us. Upon the way we solve the riddle will it depend what we reap as a result of our guardianship. It is not beyond the average intellect

to be able to cast an ordinary horoscope and read it for character. Character is destiny, and if we know the character of a growing child we may lay up for ourselves great treasure in heaven by strengthening the good tendencies and helping it by example and precept to weed out the evil.

One of the greatest uses of astrology in the writer's opinion is in determining the character of children and bringing them up so as to strengthen their weak points and stem the evil tendencies. In character-reading astrology is correctly interpreted in 99 per cent. of the cases by most experienced astrologers, and no parent can benefit and help a child more than by getting a horoscope for it, except by learning to cast it. It is no use, however, to get a cheap one, and a good one cannot be obtained for less than $5.

While astrology is an absolutely true science, it must always be taken into consideration that the astrologer is but human and therefore fallible. Though a conscientious astrologer with the ability to combine and blend the stellar influences will generally give correct forecasts, he is ever liable to meet his Waterloo, often where he least expects it. The writer has only once said that a prediction he made would not fail, and that time it did fail. There was an escape-clause and it was seen, but the aspects were so strong that it seemed impossible that the predicted event could fail to materialize. It *nearly* happened, but was frustrated at the critical moment, showing the potency of the escape-clause.

That predictions fail at times is due to a factor which the astrologer cannot take into consideration—the free will of man. So long as people drift aimlessly with the time and the tide of life, wafted hither and thither by the wind of circumstance, the task of prediction is easy, and the careful and competent astrologer can predict accurately for the great majority of people, for the horoscope shows their *tendencies*, and apart from individual effort mankind follow these tendencies unresistingly. But the more evolved the man, the more liable is the astrologer to fail, for he can only see the tendencies; the will of the man as a factor it is beyond him to calculate. In the nature of things there must be this element of uncertainty. If conditions were so hard and fast that no mistake were possible, it would show that inexorable fate governed human life, and there would be no use in making an effort to change conditions, but the very fact that predictions do fail is an inspiration, for it shows that a certain amount of free will does exist.

three days, but while able to stop the pain during treatments, it commenced an hour or two after. The swelling remained as before. It was then plain that no relief was possible till the Moon had turned the full. The patient was told that no relief was possible at once, but on a designated day the swelling would yield to the treatments already given and the pain cease. On the day designated the lady got up in the morning and could put her shoe on with ease. The sickness was past.

In this relation a physician and surgeon in Portland, Ore., said that his experience had led him to always perform his operations, if at all possible, while the Moon is increasing, as he had noticed that there was greater vitality at that time and wounds healed better than when the operation was performed while the Moon was decreasing.

To the occultist the twelve signs of the Zodiac are the visible vehicles of the twelve great Creative Hierarchies which helped man to evolve up to his present stage of self-consciousness, the Sun being the vesture of the highest spiritual intelligence manifest in our system of the present time. The seven Planets: Uranus, Saturn, Jupiter, Mars, Earth, Venus, Mercury, are the bodies of the seven great Star Angels, of whom we hear in all religions as the seven Spirits before the Throne, the seven Archangels of the Mohammedans, the seven Rishis of the Hindus, the seven Amshaspands of the Parsis, etc. They act according to the Law of Consequence, and are the Ministers of our Lord the Sun-God, each taking care of a definite part of God's will.

From them as spirits we have all come in seven "rays," and One of them is thus our "father-star," and remains so throughout all our lives. That fact does not preclude that we may be and are born at different times under all the other stars, so as to gather varied experience, and our horoscope will show what particular star is our "ruler" in this life, but we never know our father-star until at the last initiation. From this fact comes also the beautiful doctrine of "twin-souls," not to be confounded with the coarse and beastial teaching which has been made the excuse for abominable adulterous practices. But all who have emanated from the same father-star are brother, sister or twin souls in all their lives on Earth, and no one can enter an occult school except the one composed of our brothers from the same ray or star-angel from which we have emanated. This was

what Christ Jesus meant when he said to the disciples, "Your Father and my Father," whereby we may understand that Jesus and his disciples were twin-souls emanated from the same ray. To the Pharisees he ascribes a different origin, calling them children of the devil, Saturn or Satan. Yet it must not be supposed that Saturn is evil; he has his beneficent mission to fulfill, like all the other of God's ministers; he is the subduing influence which brings sorrow to put a damper upon our arrogance; the tempter, to bring out our imperfections that we may be purged of evil and become perfect and virtuous; and his virtues are grand and great; chastity and justice, a rectitude that will never swerve, but it lacks mercy, and love, that comes from the beautiful Venus. From her also comes music and art, which serve to turn us to the higher side of nature. Jupiter is the beacon that lures us on to heaven and inspires us with lofty thoughts of devotion to God and altruistic aspirations. Mars is the energizer spurring us on to work in the vineyard of life. Were it not for his prodding influence there would be no vim or vigor in man. In his evil aspects he gives passion, war and strife, but that is because we misuse the energy he imparts; in the same way Venus will give sloth, and Jupiter indolence; but when we allow their good influences to be misdirected by our lower nature Saturn comes and puts us through the fiery trials of sorrow and tribulation to bring us again to the path of advancement and purity.

Mercury, the messenger of the Gods, is the fount of wisdom whence the human mind gets its tone. The smallest of all the planets, but the kingdom of the star-angel who has the most important mission of all in respect to our human race. Upon the position and configurations in the horoscope will it depend whether the coming life will be one of devotion to the higher self or if the lower nature will hold sway, for the mind is the link between the higher Self and the lower nature, and if it is so posited that it cares more for the pleasures of sense than the joys of the soul, sorrowful will be the end. Yet it should always be remembered that no man is compelled to do evil, and that the greater the temptation, the greater the reward to him that overcometh the tendencies shown in the horoscope. For, let it always be remembered that though the stars *im*pel, they cannot and do not *com*pel. In the final analysis *WE* are the arbiters of our destiny, and despite all the evil influences it is within our power to rule our stars by the exercise of Will, the badge of our divinity to

which all else must bow.

As an unknown poet has said so poignantly:

One ship sails east and another sails west,
With the selfsame winds that blow,
'Tis the set of the sail and not the gale,
Which determines the way they go.

As the winds of the sea are ways of fate,
As we voyage along through life,
'Tis the act of the soul that determines the goal
And not the calm or the strife.

The preceding Lesson is No. 10 in a series of twenty. No. 11 will appear in the next Bulletin. They can be had singly (order by number) or in sets, from the Mystic Light Library, the Rosicrucian Fellowship, Headquarters at Seattle, Wash., or the Rosicrucian Fellowship, 49 John St., New York City.

Announcement

To the students and friends of the Movement of Western Occultism it may be of interest to learn that during the summer there will be a Center at Oscawana, N. Y. Classes and lectures are now being arranged for and information concerning these and also details as to transportation, accommodations may be had by sending stamped and self-addressed envelope to the Center of Western Occultism, 147 Macon St., Brooklyn.

Book Reviews

THE SUB-CONSCIOUS SELF AND ITS RELATION TO EDUCATION AND HEALTH. By Louis Waldstein, M.D.: Charles Scribner's Sons. $1.25.

The learned doctor who gives us this valuable contribution to the literature of psycho-therapy dedicates his book to his mother. On the title page is a quotation from Burns' "What's done we partly may compute, but know not what's resisted." The volume, though extending to only 171 pages, contains an unusual amount of information on matters around which considerable uncertainty usually broods. Among the special subjects treated are: Genius; Poetic and Artistic Moods; Racial and Religious Prejudice; Helen Keller; Hysteria and Neurasthenia; Worry; Hypnotism; and much, else, regarding which enquiring minds are seeking added information. Cures wrought (according to the author's theory, all by Suggestion), in ancient Greek Temples and at modern Lourdes, are considered in a thoroughly up-to-date style which is sure to appeal strongly to many students. In his Conclusion the writer assures us that a dualism exists in every one of us, more or less accentuated according to the difference between our conscious and sub-conscious selves. All our higher pleasures and deeper pains depend on this relation and they alone can be happy who have established a true balance between their innermost desires, arising out of the sub-conscious self, and the duties imposed upon them by a consciousness of all the responsibilities their understanding has taught them to recognize. The author's closing words read thus: "It must be the constant aim of him who aspires to the highest degree of culture to educate both parts of himself in such a manner that the one may act in due degree upon the other. For the real tragedy in every man's inner life is the conflict between these two inherent parts of his inner self, and when we have learned to understand the workings of these two mental powers in ourselves we shall be slow in passing judgment upon our fellow-men."

THE MYSTIC WILL. By Charles Leland: Published by the Progress Co., Chicago, Ill.

Under the title "Have You A Strong Will?", this volume had a decided vogue in England a few years ago, and has now been revised and brought out in an American edition, the title having been changed to give the general reader a more accurate idea of the contents than that conveyed by the preceding one.

Psychology has made long strides in the few years just passed, and is far more widely known among the general public than was the case when this book was first issued. In fact, we may call this the analytical age, and to conform with the progressive ideas of the day, the word "Suggestion" has been substituted in several instances for the "Hypnotism" of the earlier treatise.

The volume deals with the human will in its mystic influence on the affairs of daily life, and its application to the betterment of our physical and mental condition; and not with the cultivation of that almost wholly selfish tenacity and intensity of persevering self-assertion that we usually imply when the strong, or Iron-will is in question.

The prevalent lack of earnest attention, of serious application, in short, of the quality we know as true *forethought*, is regretted by the author; and the means of acquiring and developing the ability to govern the will, and thus to attain a calm and equable outlook, to live in perfect poise at peace with the world and one's own spirit, is portrayed. Then and only then, one becomes free to arouse the latent spark of genius, and to express the real self.

Mr. Leland argues that "If all men were perfectly good, they would act morally and instinctively, without consciousness of behaving well, and if we felt a high ideal of Art it would be just the same."

The chapter on the subliminal self is of particular interest, and the arguments are well and clearly advanced, and even the casual reader will feel a new impulse to right living, though he may not accept it as a text-book, as many doubtless will.—*Marie Juliette Pontin.*

THE LOST WORD. A Christmas Legend of Long Ago. By Henry Van. Dyke: Charles Scribner's Sons. $1.00.

Here is an *edition de luxe* of one of Dr. Van Dyke's extremely charming stories, rich in old-world mysticism and poetry. The illus-

trations which adorn this tasteful gift book are works of art. The story is told in six sections. The scenes are laid in Antioch and other cities of historic memories. We are carried back 1500 years in the opening chapter and introduced to a group of young men to whom Christianity has come as a startling revelation. Many disillusions had this group of students experienced during the two years of their training in a Christian school, and one of them, Hermas, complains that the new life is no happier than the old. He seeks consolation in a return visit to the almost deserted temples of Apollo, but the old faith no more than the new serves to satisfy the unrest of his spirit, for it is within himself that discontent with life has taken root. We follow him as the tale unfolds through many devious paths until at length he finds real peace and satisfaction, and the narrative ends with the goal reached which a weary straying pilgrim had long been vainly endeavoring to attain. There is great dramatic intensity in this thrilling history of a spiritual conflict, and is told in a manner to stir the deepest feelings of the reader.

BY-WAYS OF BLESSEDNESS. By James Allen: Published by the author, Ilfracombe, England. American price $1.00.

All who are acquainted with this fertile writer's earlier works will certainly welcome this added volume in a highly helpful series. The motto of the work,—well sustained throughout its 207 pages, is:

> "All good is ever with us; men but want
> Wisdom to take it; they are poor and scant
> Only in lacking wisdom; that acquired,
> The good is found which they so long desired."

In his Foreword Mr. Allen compares "rest houses" along the highways of Burma with spiritual retreats, byways, he calls them, which cannot be ignored without suffering. This is an appealing book with a special message for the over strenuous, though it can be studied with profit by everybody. There are a great many fine passages admirably suited for quotation which suggest homilies from sentences. Here is an example from the chapter titled "Small Tasks

and Duties." "Life is a kind of co-operative trust in which the whole is of the nature of, and dependent upon the unit." And again, "As the ocean is composed of drops, the earth of grains, and the stars of points of light, so is life composed of thoughts and acts; without these life would not be. Every man's life, therefore, is what his apparently detached thoughts and acts make it. Their combination is himself." And once more, "Truth is wrapped up in infinitesimal details, thoroughness is genius." An essay on "Seeing no Evil" like all the rest is powerful and convincing.

HEALING THOUGHTS OF TRUTH. By Susie Louise Dix. 50 cents.

A dainty artistic booklet, explained by the author to be "a collection of thoughts that have healed a friend and patient. You and I are grateful to her for their preservation." A pleasant little remembrance one might slip into the hand of a friend looking for healing lights that will awaken the powers within.

SREE KRISHNA—THE LORD OF LOVE. By Baba Bharati: Krishna Samaj Press, New York. $2.00.

The distinctive characteristic of this literary gift of Baba Bharati to his followers, is that it is an earnest effort to give the wisdom of the Vedas in its Oriental grasp, though the language used is that of the West. The book is in three parts, the first being a History of the Universe from its birth to dissolution, embracing also the purpose of life being to develop uninterrupted God-consciousness.

One interesting metaphysical statement made and elaborated is that God has a Form and that man's form is an imperfect picture of God's Form, instead of God's Form being a copy of human form.

Several chapters are devoted to the various ages of the world and humanity. An interpretation of the Garden of Eden is given from the Vedic standpoint worthy of consideration. Our student-brothers who are interested in the Biblical Revelations of the West, will en-

joy the corresponding statements of the scriptures of the East to which Baba Bharati has given quite a number of pages, even going so far as to quote certain data stating that in an Indian town, Sambhalpur, a Brahmin will be born, named Vishnujasha who is to be father of the Kalki Avatar. This Divine incarnation is expected soon by several groups of Occult workers scattered over the world, so it is interesting to study the times for indications.

The remainder of the volume is devoted to the life of Sree Krishna and His sayings.

NEW DAWN. By Annie Lewis Johnson. $1.00.

A dramatic tale of vigor and interest designed to explain human unfoldment through spiritual evolution. At the outset we are introduced to a man of noble character and of high social standing, who finds himself quite unable to derive satisfaction from outward vanities. At this juncture in his spiritual career, he meets a Mystic, a man widely traveled and deeply versed in intuitive philosophy. How a teaching, seemingly above the ordinary acceptance of humanity, can be brought into practical relation with everyday life to the end of glorifying it, is clearly the motive of the story. There are no very extreme views expressed on any social subject and we are distinctly shown the value of the individual in communal and national elevation. All the so-called "new" theories are discussed and a steady appeal for a higher life is the burden of the tale. The heroine "Faustine" is a singularly beautiful conception of noble womanhood, combining in a charming personality both heroic and domestic virtues. Some of the descriptions of natural scenery are good. As the book is replete throughout with heart-interest, we bespeak for it a large and rapid sale. It may be classed as a serious romance, written to embody a philosophy of life which will commend itself to multitudes as a combination of the ideal with the practical. The binding is very attractive in allegorical cover and the type and paper reflect credit on the firm of Frank Emory Fitch who produced it.

THE ESSENTIALS OF THE UNITY OF LIFE. By Sheldon Leavitt. $1.00.

A handsomely gotten up book containing as frontispiece, portrait of the author. The contents were culled by an ardent admirer of Dr. Leavitt, from his various writings and woven together into a sequential whole, presenting a very readable book on these subjects so vital to each of us.

THROUGH FIELDS OF LOVE. By Mary Brewerton de Witt. $1.00.

The value of each book lies in its useful and sincere purpose and this book of 70 pages bears a gentle message as hinted at in its title. Several illustrations and pretty binding qualify it to be classed as appropriate for a gift book.

UNIVERSAL MASONRY

A Magazine for Masons Throughout the World, Interpretating Ancient Mysteries as applied to Modern Masonry

Issued Monthly at $2.00 per year

Rajput Press, 103 State St. Chicago, Ill.

Mention the Bulletin

Magazine Chats

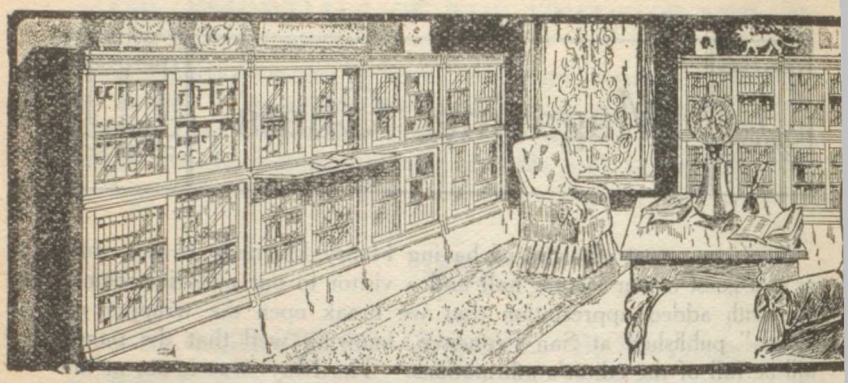
Since our recent pleasure of having Henry Harrison Brown with us as a guest in our lecture hall and a visitor to our editorial rooms, it is with added appreciation that we break open the wrapper of "Now," published at San Francisco, knowing well that the pages will be full of the editor's affirmations. The May issue is not at all disappointing in this regard, for there is a good article on "Why I Can," that is a backbone stimulator. Read it. Then you will keep on until you have read it from cover to cover.

✠

"The Peace Pipe," from Seattle, Wash., announces in this issue that it is one year old this month. So we take this opportunity to send a greeting of good will, seasoned with the wish that our quaint literary friend may live and thrive through many more moons and ever continue to be the gentle reminder to us all that the birds of the air, the wild things of the forest and the Big Man in the City of Tall Buildings are all in the same Wigwam of the Great Spirit. We sometimes forget it.

✠

To those who are interested along the lines of platform and public work, "The Lyceum World," published at Indianapolis, Ind., is a magazine that is full of valuable information. But these are not the only ones who may be interested, for there is, in this May number, the beginning of a series of articles on the much neglected "Art of Reading." Also, there is entertaining matter on the rest of the 90 pages which together with the mechanical side of the magazine reflects credit on the enterprise and earnestness of the editor, Mr. Arthur E. Gringle.



Free Reading Rooms open week days from 10 A. M. to 5 P. M.

LIBRARY PLAN

The following is a partial list of the books in the Library, (new titles are being added daily) which you are invited to use freely at the Reading Rooms, between the hours of 10 A. M. and 5 P. M.

Any of the works can be taken from the Library (by depositing the value of the book) at a rental expense of 10% for the first 30 days, and 5% for each additional 30 days, or parts thereof. When ordered to be sent by mail, the postage expense will be added to the rental account and deducted from the deposit upon return of the book, or charged against deposit account. Accounts Solicited.

LIST OF BOOKS

24120	Above Life's Turmoil. *James Allen*.....	1.00
22116	Advanced Hindu Text Book. *Annie Besant*....	1.25
24123	Affinity and Infinity. *Julia Seton Sears*.....	.25
22026	Ahrinziman, An Occult Story. *Anita Silvani*....	1.00
22006	All These Things Added. *Allen*.....	1.00
50000	All's Right with the World. *C. B. Newcomb*.	1.50
24231	Altar in the Wilderness. *Johnson*. Cloth.....	.50
24535	Paper	.15

22081	Ancient Const. Reprint 1723. Music. *Anderson*	1.00
22126	Ancient Ideals in Modern Life, *Annie Besant*..	.75
22056	Ancient Mysteries and Modern Masonry.....	1.00
22060	Paper. *Rev. Charles H. Vail*.....	.75
24346	Ancient Mystery & Modern Revelation. *Colville*	100
22086	Ancient Mystic Oriental Masonry. *Clymer*....	1.50
22121	Ancient Science of Numbers. *L. Clement*.....	1.20
22136	Ancient Wisdom. *Annie Besant*.....	1.50
23726	An Occulist's Travels. *Reichel.* Cloth.....	1.00
22096	Ante Room Talks. *Bloomer*.....	1.00
22091	Antiquities of Freemasonry. *Oliver*.....	1.50
22101	Antiquities of the Orient Unveiled. *Redding*...	1.50
50700	Apocalypse Unsealed, The. *Pryse*.....	2.00
22196	Apollonius of Tyana. *Guthrie*.....	.75
24125	Aquarian Gospel of Christ. *Levi*.....	2.00
22146	Arcane Schools-Hist. of Freemasonry. *Yarker*..	4 75
24501	Ardath. *Corelli*	.50
22016	As a Man Thinketh. *J. Allen.* Cloth, 4¼x7¼.	.50
22019	Special Gift Edition	.75
22020	Paper	.15
22286	As Ye Will. *Sheldon Leavitt, M.D*.....	1.50
50610	Astral Plane, The. *Leadbeater*.....	.35
24128	Astrology. *Macgregor*.....	.50
50005	Astrology for All. *Leo*, Part I	3.25
50010	Astrology for All. *Leo*. Part II	4.00
50480	A Strange Story. *Bulwer Lytton*.....	1.00
24056	A Study in Consciousness. *Annie Besant*.....	1.50
24200	Atlantis. The Antedeluvian World. *Donnelley*..	2.00
50765	A to Z Horoscope Delineator, The. *George*....	2.00
22675	Auras and Colors. *Colville*.....	.25
22131	Autobiography. *Annie Besant*.....	1.75
22134	Library Ed.....	2.50
24203	Avataras. *Annie Besant*.....	.75
50015	Bachelor's Congress. [Burlesque]. *Galbraith*...	.15
50020	Balthazar the Magus. *Vander Naillen*	1.50
50510	Be Good to Yourself. *Marden*.....	1.00
22076	Ben Hur. *Wallace*.....	1.50
24223	Bhagavad Gita, Lectures on The. *S. Row*....	1.00
24215	Bhagavad Gita, The. *Trans. by Judge*, flex. lea.	.75
24229	Bhagavad Gita, Thoughts on The. *A. Brahmin*	1.25
50375	Bhagavad Gita. Trans. by *Annie Besant.* Cloth.	.50

50376	Leather	.75
22141	Bible Testimony to Theosophical Truths	.10
22175	Biog. of Mrs. Babington, the Female Mason	.25
24218	Birth and Evolution of the Soul. *Annie Besant*	.35
22191	Birthdays, Their Significance. *Colville*	.50
22195	Paper	.40
22166	Book of the Master. *Adams.* Cloth	1.25
24219	Book of the Sacred Magic. *Mathers*	5.00
22176	Brotherhood. *Harding*	.50
22161	Brother of Third Degree. *Carver*	1.00
50595	Building of the Kosmos *Besant*	.75
50030	Byways of Blessedness. *James Allen*	1.25
50035	Car of Phoebus, The. *Robt. J. Lees*	1.25
50040	Case of Smythe vs. Smith [Burlesque]. *Dumont*	.15
24220	Changing World, The. *Annie Besant*	1.00
24224	Character Building Thought Power. *Trine*	.35
22230	Charges of a Mason. *Chase*	.15
24225	Christ of the Holy Grail, The. *Macbeth*	1.00
50360	Christian Creed, The. *Leadbeater*	1.25
50045	Christianity and Science. *Wilmshurst*	.40
24230	Civilization in Ancient India. *Dutt.* 2 vol	6.00
24228	Clairvoyance. *C. W. Leadbeater*	.75
22276	Concentration. *Colville.* Paper*	.10
22278	Concentration. *Julia Seton Sears*	1.00
22246	Concise Cyclopedia of Freemasonry. *Hawkins*	1.00
22296	Constructive Psychology. *Buck*	1.00
22236	Cosmogony of Evolution. *Ingalese.* Cloth	2.00
24232	Counsels by the Way. *Van Dyke*	.75
22256	Crucifixion, by an Eye Witness	1.00
22266	Culture of Concentration. *W. Q. Judge*	.10
22271	Cushing's Manual, Parliamentary Law	.75
22411	Cyclopedia of Fraternities. *Stevens*	4.50
22316	Dashed Against the Rock. *Colville*	.75
51015	Dawn of a Tomorrow. *Frances Hodgson Burnett.*	1.00
50625	Death and After. *Besant*	.35
50630	Devachanic Plane. *Leadbeater*	.35
22301	Diagram of Parliamentary Rules. *Smith*	.50
22304	Morocco, parchment chart	1.00
55005	Directions and Directing. *Green*	.50

50065	District Convention, The [Burlesque]. *Dumont*	.15
22346	Divine Pedigree of Man. *T. J. Hudson*	1.50
50410	Doctrine and Literature of the Kabalah. *Waite.*	2.50
50365	Doctrine of the Heart. *Annie Besant.* Cloth	.50
50366	Leather	.75
50840	Doré Lectures. *T. Troward*	1.00
50340	Double Man, The. *Dowd*	1.00
22331	Dream Child. *Huntley*	.75
24234	Dreams. *C. W. Leadbeater*	.50
22371	Eden to Malta. *Beller,*	1.50
50075	Edinburgh Lectures. *T. Troward*	1.25
50070	Edward Burton, Metaphysical Novel. *H. Wood.*	1.25
22421	Egypt the Cradle of Msry. *de Clifford,* 2 vol.	6.75
22306	Discovery of the Soul	1.00
50060	Discovery of the Lost Trail. *Newcomb*	1.50
22381	Egyptian Symbols. *Portal, Simons*	1.00
22376	Emerson's Essays	1.00
22356	Entering the Kingdom. *J. Allen*	.50
22359	Special Gift Edition	.75
22360	Paper	.15
24238	Esoteric Christianity. *Annie Besant*	1.50
50080	Everybody's Astrology. *Alan Leo*	.50
24240	Every Living Creature. *R. W. Trine*	.35
24242	Every Man a King. *O. S. Marden*	1.00
24239	Evolution of Life and Form. *Annie Besant*	.75
22396	Evolution of the Soul. *T. J. Hudson*	1.50
24131	Evolution of Worlds. *Percival Lowell*	2.50
50350	Experimental Psychology of Music. *Feininger*	1.60
24481	Extended Vision, The. *G. Tabor Thompson*	1.15
22476	Fate Mastered. *Colville*	.30
22465	Female Masonry. *"A la Lease"*	.50
22091	Five Grand Periods of Masonry. *Oliver*	1.50
22471	Five Jewels of the Orient, The. *Burton*	1.00
50740	Five Journeys Around the World. *Peebles*	1.75
24245	Flaxius. *Leland*	1.50
50085	Flute of the Gods. *M. E. Ryan*	1.50
24248	Four Great Religions. *Annie Besant*	.75
24250	Fourth Dimension, The. *C. H. Hinton*	1.50
24252	Freedom Talks. *Julia Seton Sears*	1.25
22530	Freemasonry and Jesuitry	.15
24254	From Incarnation to Reincarnation. *R. Ingalese*	2.00

24136	From India to the Planet Mars. *Theodore Flourney*	1.50
24138	From Passion to Peace. *James Allen*	.50
22581	Fundamental Truths. *N. D.* Cloth	.50
24133	Future Life. *Louis Elbe*	1.20
50060	Gay Gnani Ginglee. *Huntley*	1.00
50760	Gems of Thought. *Hughes*	.35
22656	Genius of Freemasonry. *Buck*	1.00
50505	Getting On. *Marden*	1.00
22673	Glints of Wisdom. *Colville*, Silk cloth and gilt	.75
22675	Leatherette. *W. J. Colville*	.30
22671	Paper	.40
50095	God's Image in Man. *Henry Wood*	1.00
50100	Golden Age Cook Book. Vegetarian. *Dwight*	1.00
50495	Golden Verses of Pythagoras	1.00
24260	Grapho-Psychology. *Julia Seton Sears*	1.00
24436	Great Psychological Crime. *T. K.*	2.00
50395	Great Pyramid at Jeezeh	5.00
24141	Great Religions of the World	2.00
24265	Great Stone Face. *Nathaniel Hawthorne*	.50
24456	Great Thinker, A. (Swedenborg). *Haseltine.*	—
22661	Great Work. *T. K.*	2.00
24263	Greatest Thing Ever Known. *R. W. Trine*	.35
24262	Greatest Thing in the World. *Henry Drummond*	.50
24253	Greatest Truth, The. *Horatio W. Dresser*	.90
22676	Guild Free Masons, Anc. Const. Charges	1.00
22716	Harmonics of Evolution. *Huntley*	2.00
24268	Have You a Strong Will. *Leland*	1.50
24143	Health and Happiness. *Rev. S. Fallows*	1.50
24146	Health and Suggestion. *von Feuchersleben*	1.00
22741	Health from Knowledge. *Colville*	.75
22851	Heavenly Life. *James Allen.* Cloth	.50
22854	Special Gift Edition	.75
22855	Paper	.15
22746	Hebrew Bible in English. $1.00 to	20.00
50105	Helps to Right Living. *Katherine Newcomb*	1.25
50110	Heretic, The. *Robt. J. Lees*	1.25
22856	Hermes and Plato. *Schure*	1.00
22728	Hermetic Writings of Paracelsus. *Waite* 2 vol.	18.00
24269	Hidden Church of the Holy Grail. *Waite*	4.85

50115	Hidden Way Across the Threshold. *J. C. Street*	3.50
50514	High Twelve. *Ed. S. Ellis* ..... *	1.50
50416	Half Morocco, Gilt Back ..... *	2.50
24278	Hints to Young Students of Occultism. *Rogers.*	.25
24279	Morocco	.50
22723	Historical Landmarks. *Oliver*.....	4.00
22731	History and Power of Mind. *Ingalese.* Cloth..	2.00
22751	History of A. &. A. Scottish Rite. *Folger,*.....	3.00
22781	History of Freemasonry. *Mitchell,* 2 vols.....	4.00
22801	History of Initiation. *Oliver*.....	1.50
22811	History of K. T. Revised. *Addison*.....	3.25
24280	History of Medicine. *Alex. Wilder*.....	2.00
22821	History of Memphis Rite. *Gottlieb*.....	1.00
22831	History of O. E. S. *Engle*.....	2.25
22841	History of Rosicrucians. *Waite*.....	2.50
24282	Holy Grail, The. *Mary Hanford Ford*.....	.75
50120	Horary Astrology. *Alan Leo*	.50
50125	Horoscope in Detail. *Alan Leo and Green*.....	.50
50130	Hours with the Mystics. *Vaughn*	3.00
50140	How to Judge a Nativity. *Alan Leo.* Part I...	4.00
50145	How to Judge a Nativity. *Alan Leo.* Part II...	4.00
50135	How to Keep Fit. *Schofield*	.75
50150	How to Obtain Our Own. *H. B. True*.....	1.00
50155	How to Rest and be Rested. *Grace Dawson*....	.40
24148	Hypnotism Mental & Moral Culture. *Quackenbos*	1.25
50160	Ida Ilmond and Her Hour of Vision. *Cranford*	1.25
24151	Idyl of the White Lotus. *Mabel Collins*.....	1.00
22091	Indian Masonry. *Wright*.....	1.50
24287	Influence of Theosophy in Daily Life.....	.10
22976	Initiation and Its Results. *Rudolf Steiner, Ph.D.*	1.00
24276	Initiation, Way of. *Rudolf Steiner, P. D*.....	1.00
24280	Paper	.75
24153	In the Forbidden Land. *H. S. Lander,* 2 vols...	9.00
24152	In the Forbidden Land. *H. S. Lander.* 1 vol.	3.00
24283	In the Outer Court. *Annie Besant*.....	.75
24284	In the Sanctuary. *A. Vander Naillen*.....	1.25
22996	In Tune With the Infinite. *Trine*.....	1.25
50705	Inner Life. *Leadbeater*.....	1.50
24285	Invisible Helpers. *C. W. Leadbeater*.....	.50
23011	I. O O. F. Hist. and Manual.....	3.75

23001	Irish Prince and Hebrew Prophet. *Kissick*	1.50
23016	Isis Unveiled (2 Vols.) *Blavatsky*	4.00
24135	Jacob Boehme. *Whyte*	.75
50355	Jehoshua, Prophet of Nazareth. *F. Hartmann.*	2.50
23046	Jerico Road. (I. O. O. F.) *Thompson*	1.00
23056	Jesus, the Last Great Initiate. *Schure*	1.00
23076	Jewels of Pythian Knighthood. cloth	3.00
23061	Josephus, The Works of	1.75
24288	Joy and Power. *Henry Van Dyke*	.75
24289	Joy Thoughts for Every Day. *True and Latimer*	.50
23121	Kabbalah Unveiled. *S. L. M. Mathers.* Cloth	3.50
24154	Karma, The Law of Life. *H. W. Percival*	2.00
50620	Karma. *Besant*	.35
24291	Key to the Tarot. *A. E. Waite*	1.00
24290	Key to Theosophy. *H. P. Blavatsky*	2.00
50165	Key to Your Own Nativity. *Alan Leo*	3.00
23086	Kingdom of Love. *Frank*	1.00
23071	Koran. Translated by *Sale*	1.50
23106	Krishna and Orpheus. *Schure*	1.25
24202	Kybalion, The. *Three Initiates*	1.00
26045	Labyrinth as a Life Story. *O. E. S.* Paper	.25
50500	Land of Living Men, The. *Trine*	1.25
24162	Lao-Tze, Book of the Simple Way. *Borel*	1.00
24163	Lao-Tze's Wu Wei. *Whyte*	1.00
50440	Law of Attraction. *Colville.* Paper *	.10
23141	Law of Mental Medicine. *T. J. Hudson*	1.50
23146	Law of Psychic Phenomena. *T. J. Hudson*	1.50
50450	Law of Success. *Colville.* Paper *	.10
50455	Law of Suggestion. *Colville* *	.10
24292	Laws of the Higher Life. *Annie Besant*	.50
24293	Lessons in Truth. *H. Emelie Cady*	1.00
24294	Paper	.50
50770	Letters from the Teacher (Of the Order of the 15)	.75
24159	Letters That Have Helped Me. *Neimand* Vol I	.50
24160	Vol. II	.75
50885	Letters to His Holiness. *By a Modernist*	1.25
23186	Life and Doctrine of Paracelsus. Cloth	2.50
23151	Life and Power from Within. *Colville*	.75
24164	Life Power and How to Use It. *Elizabeth Towne*	1.00
23286	Life and Writings of Dr. Robt. Fludd. Cloth	2.50

24155	Life's Greatest Secret. *Julia Seton Sears*	.25
50170	Life of Jesus. *Rhees*	1.25
50785	Life's New Psalm	1.25
23176	Light of Asia. *Edwin Arnold*	.75
23166	Light on the Path. *M. C.* Cloth	.50
23167	Leather	.75
24295	Light on the Path, Treatise. *P. S. Row*	1.00
23181	Lights and Shadows. *Morris—Mackey*	2.50
24296	Linked Lives. *Isabella Ingalese*	1.50
23156	Living Decalogue. *Colville*	.50
24270	Living Ideals. *Eugene Delmar*	1.00
50865	Living Thought. *Erwood*	1.00
50561	Living Wheel	1.25
24214	Living Within. *John W. Zeagler*	.50
23191	Lodge Goat [Comic]	1.50
24157	Lost Continent (A Novel of Atlantis) *Hyne*	1.50
24297	Lost Lemuria. *Scott-Elliot*	1.25
23196	Lost Word Found. *Buck*	.50
24158	Lost Word, The, A Christmas Story. *H. Van Dyke*	1.50
50570	Lotus Calendar (Perpetual)	.35
23221	Low Twelve. *Ellis*	1.50
23224	Morocco	2.50
24310	Magical Message of Ioannes. *Pryse*	2.00
24298	Magic White and Black. *Franz Hartman*	2.00
50615	Man and His Bodies. *Besant*	.35
23531	Man Limitless. *Wilson*	1.25
50180	Man, Visible and Invisible. *Leadbeater*	2.50
23461	Masonic Eclectic, 2 vols	1.00
23541	Masonic Gem. *Rev. A. L. Alford*	.50
23271	Masonic Light on Abduction of Morgan	1.00
23285	Masonic Poetry. *Morris.* Silk cloth, gilt edge.	3.50
23291	Masonic Sketch Book. *E. du Laurans*	2.00
23311	Masonic Token *Anderson,*	2.25
24299	Mastery of Destiny. *James Allen*	1.00
23306	Mastery of Mind in Making of Man. *Frank*	1.00
24300	Mata, the Magician. *Isabella Ingalese*	1.50
24204	Memory of Past Births. *Johnston*	.50
50185	Mental Medicine. *Huckel*	1.00
22420	Mental Therapeutics. A Text Book. *Colville*	.25
24461	Message to the Well, A. *H. W. Dresser*	1.25
24229	Mind and the Brain, The. *Elmer Gates*	.50

50515	Miracle of New Thought. *Marden*.....	1.00
23356	Mission of Masonry. *Peters*.....	.50
23360	Paper	.35
50730	Modern Light on Immortality. *Frank*.....	1.85
24302	Modern Panarion. *H. P. Blavatsky*.....	2.50
24303	Monism, An Antidote to Haeckel. *Marcus*...	.50
23431	Morning and Evening Thoughts. *J. Allen*	.50
23432	Special Gift Edition	.75
23435	Paper	.15
24304	Murad the Unlucky. *Maria Edgeworth*.....	.50
23586	Myrtle Baldwin. *Munn*.....	1.00
24305	Mysteries of Magic. *A. E. Waite*.....	3.50
50345	Mystery of Ashton Hall, The. *B. Nitsua*	1.25
50346	Paper	.75
24205	Mystery of Sleep. *John Bigelow*.....	1.50
24446	Mystical Traditions. *I. Cooper Oakley*.....	1.25
24451	Mysticism. *Mary Pope*.....	1.75
23421	Mystic Masonry. *Buck*.....	1.50
23181	Mystic Tie. *Morris-Mackey*.....	2.50
24307	Nature's Allegories. *Maude Dunkley*	.50
24306	Nazarene, The. *A. H. Adams*	1.00
50670	New Dawn, The. *Johnson*.....	1.00
24476	New Democracy, The. *Louise Downes*.....	2.00
50520	New Heaven and a New Earth, A. *Patterson*..	1.25
24375	New Thought Answer. *Julia Seton Sears*....	.25
24377	New Thought Church. *Julia Seton Sears*....	.10
24373	New Thought Healing. *Julia Seton Sears*.....	.25
24308	New Thought Pastels. *Ella Wheeler Wilcox*....	.00
50195	New Thought. Simplified. *Henry Wood*	.80
24309	Nightmare Tales. *H. P. Blavatsky*.....	.50
24310	Paper	.25
23712	Nuggets from King Solomon's Mines. *Schmalz*.	2.00
23721	Obelisk and Freemasonry. *Weisse*, paper.....	1.00
24316	Occultism in Shakespere's Plays. *Rogers*, Paper.	.25
50590	Occult Chemistry. *Leadbeater and Besant*....	2.00
23716	Occult Science in India. *Jacolliot*. Cloth.....	1.50
23776	Ocean of Theosophy, The. *W. Q. Judge*. Cloth	.75
23766	Old and New Psychology. *Colville*.....	1.00

50200	Old Maids Association [Burlesque]. *Wilson*...	.25
23771	Onesimus Templeton. *Colville*	.50
24317	On the Heights of Himalay. *A. Vander Naillen*.	1.25
24318	On the Open Road. *R. W. Trine*.....	.50
23786	On the Road to Self Knowledge. *Sir Wm. Jones*.	.50
24319	Optimism. *Helen Keller*.....	.75
23821	Origin of Freemasonry and K. T. *Bennett*.....	1.75
24320	Other Side of Death, The. *C. W. Leadbeater*...	2.00
50205	Our Invisible Supply. *Warner.* Vol. I.....	1.00
50210	Our Invisible Supply. *Warner.* Vol. II.....	1.00
22756	Out From the Heart. *J. Allen.* Cloth.....	.50
22759	Special Gift Edition.....	.75
22760	Paper	.15
50780	Outline of Theosophy. *Leadbeater*.....	.25
24325	Panorama of Sleep. *Nina Picton*.....	.50
24326	Paracelsus, Life and Doctrine. *Franz Hartman*.	2.50
50755	Past Revealed, The. *Gaffield*.....	.75
24327	Path of Devotion. *Swami Paramananda*.....	1.00
24328	Path of Discipleship. *Annie Besant*.....	.75
23791	Path of Prosperity, The. *J. Allen*.....	.50
23794	Special Gift Edition	.75
23795	Paper	.15
23796	Paths to Power. *Wilson*	1.00
24329	Peace, Power and Plenty. *O. S. Marden*.....	1.25
24330	Pedigree of Man. *Annie Besant*.....	.75
23816	Perfect Way; or, Finding of Christ. *Kingsford*..	1.50
23806	Philosophy of Fire. *Clymer.* Cloth.....	1.50
50211	Phrenology. *Olin*	.50
50215	Physiognomy. *Lomax*	.50
50555	Pictorial Key to The Tarot.....	2.00
50725	Pilgrimage of a Soul, The. *Oyston*.....	.50
50220	Planetary Influences. *Bessie Leo*	.50
24332	Plotinos. *K. S. Guthrie*.....	.75
24331	Plutarch's Genius of Socrates. *K. S. Guthrie*..	.35
24220	Popular Lectures on Theosophy. *Besant*.....	.50
24384	Power of Self Suggestion. *McComb*.....	.50
24386	Power of Thought. *Sterrett*.....	1.75
50225	Practical Astrology. *Alan Leo*	1.25
50435	Prayer. *Page*	.50

24333	Priestess of Isis. *E. Schure*	1.25
50895	Primer of Theosophy	.15
24335	Prince of Destiny, The. *S. K. Ghosh*	2.00
50235	Progress of a Mystic. *Sampson*	.40
50240	Progressed Horoscope. *Alan Leo*	4.00
50245	Progressive Creation. *Sampson.* 2 vols	7.00
50250	Progressive Redemption. *Sampson*	4.25
50255	Prosperity Thro Thought Force. *McClelland*	1.00
50545	Psycho-Harmonial Philosophy. *Pearson*	3.50
24334	Psychology of Suggestion. *B. Sidis*	1.75
23811	Pythagoras and the Delphic Mysteries. *Schure.*	1.00
23851	Queen Moo and Egyptian Sphinx. *Le Plongeon.*	4.75
23841	Queen Moo's Talisman. Cloth	1.5-
24336	Rama and Moses. *E. Schure*	1.00
50860	Rational Life. *Erwood*	1.00
24337	Rays of Truth. *Bessie Leo*	1.25
24338	Real History of the Rosicrucians. *A. E. Waite.*	2.50
50265	Rebuilding of Solomon's Temple. *Franklin*	1.50
23886	Red Blood of Odd Fellowship	1.50
50600	Reincarnation. *Besant*	.35
50270	Reincarnation and Christianity	.50
24387	Reincarnation Study of Forgotten Truth. *Walker*	1.50
24471	Reincarnation and The New Testament. *Pryse.*	.60
24472	Paper	.35
24340	Religious Problems in India. *Annie Besant*	.50
50525	Revelations of a Square. *Oliver*	2.00
24339	Riddle of the Universe. *Ernst Haeckel*	1.50
50275	Right and Wrong Thinking. *A. M. Crane*	1.40
24511	Romance of Two Worlds. *Corelli*	.50
23946	Rose Croix. *Gilliam*	1.60
23906	Rosicrucians. *Clymer*	3.00
24414	Rosicrucian Christianity Series	1.20
23896	Rosicrucian, Cosmo Conception. *Heindel*	1.15
24301	Rosicrucian Philosophy in Question & Answers.	1.15
23881	Rosicrucians, Rites and Mysteries. *Jennings*	3.50
23936	Rubaiyat of Omar Khayaam. Deckle edge	1.25
23940	Watered Silk	2.00
23937	Limp Leather	2.00
23931	Ruins of Empires. *Voleny*	.75
23925	Paper	.50

23956	Sacred Mysteries. *A. Le Plongeon*	2.50
23981	Scarlet Book of Frmsy. *Redding*	3.00
23984	Leather	4.00
24396	Science of the Larger Life. *Gestefeld*	1.50
50890	Science of Being Great. *Wattles*	1.00
24394	Scientific Demonstration of Future Life. *Hudson*	1.50
24066	Secret Doctrine. Vols. 1, 2. *Blavatsky*	12.00
24067	Secret Doctrine. Vol. 3. *Blavatsky*	5.00
24031	Secret Doctrine Abridged	2.00
24343	Secret of Achievement, The. *O. S. Marden*	1.50
50280	Secret of the Sphinx. *Smith and Sutton*	1.25
24398	Selections from Buddha. *Max Muller*	.50
50820	Self--Development and Way to Power. *Rogers*	.25
24076	Sermon on the Mount. *Pryse.* Cloth	.60
23966	Servant in the House. *Kennedy*	1.25
50605	Seven Principles of Man. *Besant*	.35
24347	Shells From Life-Love-God. *Julia Seton Sears.*	1.00
24349	Shrine of Silence. *Henry Frank*	1.50
24348	Shri Rama Chandra. *Annie Besant,* Boards	.65
23976	Signet of K. S., Freemason's Daughter. *Arnold*	1.50
23986	Signs and Symbols. *Oliver*	1.50
24401	Signs & Symbols of Primordial Man. *Churchward*	8.00
24396	Simplified Scientific Astrology. *Max Heindel*	.40
23916	Singular Story of Freemasonry	.75
50285	Sister Masons [Burlesque]. *F. Dumont*	.15
24040	Sixth and Seventh Book of Moses	1.00
50460	Sleep Dream and Visions. *Colville* *	.10
22301	Smith's Diagram of Parliamentary Rules, cloth	.50
22304	Leather, parchment chart	1.00
24026	Solomon's Temple. *Caldecott*	2.50
24351	Some Problems of Life. *Annie Besant*	.75
50370	Song Celestial. *Edwin Arnold.* Cloth	.75
50371	Leather	1.00
24352	Spirit of the Orient. *G. W. Knox*	1.50
50240	Spiritual Evolution or Regeneration. *Douglas*	1.20
24372	Spiritual Law in the Natural World. *Eleve*	1.00
24355	Story of Atlantis. *Scott-Elliot*	1.25
24354	Story of the Great War	1.25
23961	Story of the Other Wise Man. Cloth. *Van Dyke*	.50
23962	Limp Leather	1.00

24356 Study of Man and the Way of Health. *Buck.*
50750 Sufism of the Rubaiyat of Omar Khayam. *Norton Hazeldine*
24350 Some Glimpses of Occultism. *Leadbeater*
24357 Suggestion. *Winbigler*
24051 Swedenborg Rite. *Beswick*
24061 Symbol of Glory. *Oliver*
24358 Symbol Psychology. *Roeder*
24071 Symbolism of Freemasonry.
50295 Symphony of Life, The. *Henry Wood*
24176 Tabernacle. *Caldecott*
50300 Tarot Cards, Pack of 78. *Smith*
24359 Tarot of the Bohemians
24201 Temple. *Eidersheim*
50325 Temple of the Rosy Cross. *Dowd*
50305 Theoretical Astrology. *Green*
50745 The Joyous Birth. *Gestefeld*
50665 Theosophy. *Steiner*
24360 Theosophy and the New Psychology. *Besant*
24236 This Mystical Life of Ours. *Trine*
50580 Thought Forms. *Besant* and *Leadbeater*
24363 Thought Power, Its Control and Culture. *Besant.*
50330 Thoughts About Good Cheer. *Marden*
24216 Thoughts for the Occasion
24408 Thoughts on the Spiritual Life. *Boehme*
24361 Three Paths and Dharma. *Annie Besant*
24362 Thrice Greatest Hermes. *G.R.S. Mead,* 3 vol.
24186 Throne of Eden. *W. J. Colville*
24531 Through the Gate of Good. *James Allen*
24532 Special Gift Edition
24235 Paper
50315 Through the Mists. *Robt. J. Lees*
24241 Through Silence to Realization. *Wilson*
24166 Traces of a Hidden Tradition in Masonry
24213 Traditions, Origins, Early History. *Pierson*
24364 Transcendental Magic. *E. Levi*
24225 Trial of Jesus. *Druker*
24366 Triumph of Truth or Doom of Dogma. *Frank*
24368 True Church of Christ, The. *J. W. Brodie-Innes.*
24367 True Spirit of Religion. *Swami Paramananda*

24411	Truth About New Thought. *Julia Seton Sears*	.10
24413	Truth About Woman's Suffrage. *Julia Seton Sears*	.25
50320	Twentieth Century Christ. *Karishka*	1.00
50325	Under a Lucky Star. *Walker*	1.50
24250	Universal Spiritualism. *Colville*	1.00
24416	Unknown, The. *C. Flammarion*	2.00
50795	Unknown Life of Christ	1.00
24369	Vedanta in Practice. *Swami Paramananda*	1.00
24370	Veil of Isis or Mysteries of the Druids. *Reade.*	1.00
24506	Vendetta. *Corelli*	.50
24266	Voice of the Silence, The. *Blavatsky.* Cloth	.50
24267	Leather	.75
24496	Wandering Jew, The. 2 vols. *Sue*	1.50
24497	Better Binding. *Sue*	2.00
24276	Way of Initiation. *Rudolf Steiner, P. D.*	1.00
24280	Paper	.75
24271	Way of Peace, The. *J. Allen.* Cloth	.50
24274	Special Gift Edition	.75
24275	Paper	.15
24286	What All the World's a-Seeking. *Trine*	1.25
50380	What is a Horoscope and How to Cast It. *A. Leo*	.50
50460	What is Genius? *Colville* *	.10
24417	What is New Thought. *Julia Seton Sears*	.10
50735	What is Spiritualism? *Peebles*	.75
50385	Will to be Well. *Patterson.* 4th Ed	1.00
50386	Will to be Well. *Patterson.* 5th Ed	1.20
50585	Wisdom of The Upanishats. *Besant*	.75
24281	Witching Hour. *Thomas*	1.50
24418	With the Adepts. *Franz Hartman*	1.15
50390	With the Master Builder. *Page*	.35
24441	Within the Holy of Holies. *Rellimeo*	1.00
50445	Words of Power. *Colville.* Paper *	.10
24371	Yoga or Transformation. *W. J. Flagg*	3.00
50400	Your Fortune in Your Name. *Sepharial*	1.00
50475	Zanoni. *Bulwer Lytton*	1.00

...Articles of Startling Value...

"HOW WHITE SLAVES ARE PROCURED"

THE American people are just now waking up to the horrors of **The White Slave Traffic**, and demand that it be stopped. To stop it—stop its source. Get after the people and places that ruin young girls.

These will be discussed in a series of articles that will startle and awaken the American people, and these articles are written by two specialists in this work—one a woman who has made this a life-study in the northwest, Miss Mabel Stillman, of Milwaukee; aud the other a clergyman who will lay bare what he has seen, heard and learned in many ways concerning this, and also

THE SOCIAL EVIL

and he will describe not merely the methods by which our girls and boys are lured to destruction, but will discuss the methods of cure, tried and untried. He will discuss the evil in other countries, and especially Germany. This series by Rev. W. F. Hertel will appear, together with Miss Mabel Stillman's articles exclusively in

THE LYCEUM WORLD

ARTHUR E. GRINGLE, Editor. INDIANAPOLIS, INDIANA

$1.00 per year. 15c. per copy. No Free Samples

A monthly magazine of value to all thinking men and women, which, besides the above, is running a series of Shakespearean articles, discussions of orators and philosophers, and furnishes the most inspiring reading to be found anywhere. Just send for a sample copy and be convinced.

SPECIAL TRIAL OFFER

To give you a chance to examine THE LYCEUM WORLD carefully, and read these articles, we shall send you this magazine for 3 months for 25c, if you fill out blank below:

T UM WORLD, Arthur E. Gringle, Editor
Dept. M.L., Indianapolis, Ind.

.....1911.

As per your offer, send me THE LYCEUM WORLD 3 months, beginning with the Current number, for which I send 25c. herewith.

Name.....

Address.....

N. B.—Or, if you send 50c. for six months, we shall send FREE, a copy of the words and music of a very popular lyceum song, which alone would cost 50c. in a music store.

Among the foreign visitors that come regularly to our desk, is "The Seeker," a splendid magazine of intrinsic value. It is recognized as the official organ of the South African Theosophical Society, and calls Pietermaritz, S. A., its home. The activities of this far-a-way land is always of interest to our Theosophical readers. Excellent articles are to be found each month well worth study.

✠

"The Stellar Ray," Detroit, Mich., gives to its readers this month a pleasant interview with that Nestor of Spiritualists, Dr. J. M. Peebles, wherein the venerable writer, lecturer and traveler becomes retrospective of his long life of public effort. Needless to say that his numerous friends extend to him congratulations as he enters this last decade of a full century of mortal years.

✠

"The Spiritual Journal," of Boston, Mass., is a helpful magazine of twelve large pages devoted to the offering of knowledge of a spiritualistic nature, though the editors express themselves as desirous of working from as broad a platform as possible, hence have changed the title of their magazine from "Spiritualistic" to that as quoted above.

✠

A perusal of the "Open Road," the zinelet hatched and feathered in the "Pigeon Roost," Griffith, Ind., always means the desire to forget our man-made subways with their characteristic stale air and to slip away from desk-land for a long tramp out in the open, under the glorious sky. Bruce Calvert, the editor and Most Illustrious Open Roader, is in this number most delightful in his remarks about the present system of schools. They don't seem to measure up to his concept of fresh air and individualism. He is that much ahead of his school elders.

✠

"The Idler," perpetrated and published by Robert J. Shores, of East Orange, New Jersey, contains a chatty story, "A Question of Caste," written by the Idler and for Idle Folks but somehow it presents a problem often met with in social relations and the grappling of it sometimes graduates us from the delicious fields of Idledom to the Firing Line of decision. You will notice, though, the story offers no certificate of graduation. There are other interesting things by the fertile pen of Mr. Shores.

..Theosophic Messenger..

ORGAN OF THE AMERICAN SECTION,
THEOSOPHICAL SOCIETY

Subscription Price, Domestic and Foreign, $1.00 per year

Single Copies 10 Cents. Sample Copies Free.

Theosophic Messenger Presents each Month a General Review of the Progress of Theosophic Study together with Articles dealing with the affairs of life with a Theosophic view.

Address: DR. WELLER VAN HOOK,

Gen. Sec'y American Section, T. S. 103 State Street, Chicago.

Send 10 Cents to
THE PEACE PIPE

Charles Eugene Banks' Miniature Magazine and get ten "Little Hierograph Postal Cards" and a sample Copy of the Magazine. You will be enlisted in a world-wide movement to save Birds, Animals, Fish, Trees and Flowers from destruction. For those who wish to become Agents for Magazine and Books, liberal terms are made.

Address, THE PEACE PIPE, Seattle, Wash.

THE STUDENT'S FRIEND

THE PROFESSIONAL ASTROLOGER'S INVALUABLE ASSISTANT

Shows the aspects of all the Planets by a simple turning of the wrist. The laborious work of progressing horoscope for a life time reduced less than an hour's labor. All the aspects can be tabulated without the possibility of error. The danger of overlooking intercepted signs is eliminated. *The time saved can be put to more useful purposes.* Printed on heavy cardboard, will last a life-time. Price 50c, Postpaid.

MYSTIC LIGHT LIBRARY ASSOCIATION. 49 John St. N. Y.

Each issue of "The Adept," hailing from Crystal Bay, Minn., contains the outlook for the month from an astrological standpoint, followed by special hints as to the conditions of each day. Then, too, the editorials are always good to read as there is a good deal of human spice in what Frederick White feels like saying.

✠

Chas. Edgar Prather is publishing a magazine, "Power," in Denver, Colo., that seems to be a wholesome effort to awaken us to live in a psychological way and make life successful through knowledge. A series of "Simple Lessons in Psychology" are now running in the magazine.

✠

The "Theosophic Messenger," from Chicago, is an exceptionally good number this month, containing as it does readable articles on the philosophy that it promulgates. To those working on the problems of life from an inner standpoint and striving to establish character as the basis of all that is worthy will find a few helpful hints in "Mighty Steps Along the Way to God."

✠

Among our valued exchanges few periodicals reach us fuller of instructive and unusual matter than the Co-Mason, a quarterly magazine of unique character and rare excellence. The April, 1911, issue has a frontispiece showing the countenance of Very Illustrious Brother Georges Martin, 33°, Founder of the Order of Universal Co-Freemasonry. "From the Master's Chair," is the heading of a very instructive article on the ceremonies attending the coronation of a monarch, tracing these back to ancient times. A great deal of light is thrown in a subsequent paper on the right position of woman as co-worker with man in Masonic undertakings. A fine account is given of the Swastika in this number and there is some excellent poetry. As the periodical circulates largely in France a long historical article giving explicit information concerning the Order is printed in French. There are good reviews of important books, a chronicle of Co-Masonic activities in many places and much else of real value to the student.

"THE RATIONAL LIFE"

By Will J. Erwood

A NEW BOOK DEALING WITH LIFE'S MOST VITAL THEMES among them being: Love, Marriage, Divorce; The Sex Question; Social Evils; The Conquest of Self, etc. Endorsed by Writers, Physicians and Teachers.

Of this Book

ELLA WHEELER WILCOX

Said: (In New York American, January 8th, 1911.)

"It would be of inestimable value if this Book were placed in the hands of every Parent and Teacher in the World, and if The Clergyman of every Pulpit could make a Sermon from its pages."

Beautifully Bound, nearly 200 pages. Sent Postpaid for $1.00

Read Mr. Erwood's New Magazine

"THE RADIANT LIFE"

A Monthly Herald of the New Age.

A Magazine De Luxe for Folks Worth While. Pronounced "A Gem of Periodic Literature!" Deals with: New Thought; Spiritual Science; Health Culture; Social Problems, etc. Just the Thing for Thinkers.

Monthly Radiograms of Health and Joy. They are yours for One Dollar the Year. Ten Cents the Single Copy. Send Ten Cents for an Introduction to one of The Prettiest Magazines Published. To-day.

Address: Will J. Erwood, 717 E. 22nd Street, Baltimore, Md

THE abundance of the universe is mine, but I must mold my own key to the store-room.—*Muriel Strode.*

MYSTIC LIGHT LIBRARY BULLETIN

AND

OCCULT REVIEW

BOTH FOR ONE YEAR $2.00

Send For FREE SAMPLE COPIES

HOW TO SAVE $2.50

Hampton's Magazine alone is $4.50

The UPLIFT alone for three years is $3.00. Both may be had in combination for $5.00, if taken on three year's subscription in advance. This is a special and limited offer. Subscribe NOW.

THE UPLIFT, 2821 Clifton Ave., Baltimore, Md.

EVERY INTELLIGENT INQUIRER SHOULD READ

THE SPIRITUALIST JOURNAL A Monthly Magazine devoted to Spiritua Philosophy and the Scientific Interpretation of Psychic Phenomena.

To the educated thinker who is interested in the progress of Spiritual Science and Discovery, THE SPIRITUALISTIC JOURNAL is of Special Value, as it keeps its Readers informed as to the latest and most noteworthy achievements of the Scientific World relating to Pshysic Phenomena. $1.00 Yearly. Send Ten Cents in Stamps for Sample Copy, to

THE SPIRITUALIST JOURNAL

1140 Columbus Avenue **Boston, Mass.**

DR. WILLIAM H. WATSON'S ...ART LECTURE...

and Stereopticon views of his Paintings, known as the

WATSON GALLERY OF ART

(Published in Book form by Buckley & Co., 358 Dearborn St., Chicago, Ill.)

Dr. Watson is highly recommended by the press of both continents as artist and entertaining lecturer. He is author of "Glad Songs of Praise" and other books, illustrated by himself and is well known as a writer on art and music in the magazines. Address: **School of Fine Arts, 2317 Michigan Avenue, Chicago, Ills.**

FREE LITERATURE

Send us your Name and Ten Cents and you'll get all kinds of *GOODS THINGS TO READ*

THE R. W. Z. AGENCY Box 959 TACOMA, WASH.

Safe Deposit Vaults For Travelers' Valuables While Away.

Letters of Credit, Travelers' Checks, U. S. Passports, Foreign Money, Etc.

A Great Convenience to Travelers

PRACTICALLY ALL STEAMSHIP LINES
UNDER ONE ROOF

...J. LEHRENKRAUSS & SONS...

359 FULTON STREET, BROOKLYN, N. Y.

Choicest available Berths secured at a moment's notice. All arrangements made and Official Tickets Issued WHILE YOU WAIT.

HEAD OFFICE RATES

NO EXTRAS WHATSOEVER

EVERYTHING THE OCEAN TRAVELER NEEDS

Honored for many years past by the patronage of W. J. Colville and other well-known Travelers.

SPECIAL OFFER

The selection of any four of these books for $3.00

Ancient Mystery and Modern Revelation. *Colville.*	1.00
Way of Initiation. *Steiner.*	1.00
Jesus, The Last Great Initiate. *Schure.*	1.00
Ahrinziman, An Occult Story. *Silvani.*	1.00
Ancient Mysteries & Modern Masonry. *Vail.*	1.00
Cosmo Conception. *Heindel.*	1.15
Rosicrucian Philosophy in Questions & Answers. *Heindel.*	1.15
Old and New Psychology. *Colville.*	1.00
Universal Spiritualism. *Colville.*	1.00
With the Adepts. *Hartmann.*	1.15
Constructive Psychology. *Buck.*	1.00
Kingdom of Love. *Frank.*	1.00

Macoy Publishing & Masonic Supply Co., 45 John St. New York, N. Y.

Mrs. J. H. R. Matteson

and her

Wonderful Remedies

For over **33** YEARS Mrs. Matteson's office in Buffalo has been the Mecca to which the Invalids of the city and surrounding country have resorted—many of them after having spent their living on the regular physicians in vain. Thither the rich and poor, halt and blind, the youthful and the aged, the hopeful and the despairing, have resorted to a

Great Fountain of Healing

And from this office they have gone with new heart and hope and strength out again into the battle of life—the great majority permanently cured, others helped and strengthened.

Her Remedies being compounded from Nature's great Laboratories in the Vegetable Kingdom, and wisely administered through spirit aid, are generally efficacious and never harmful.

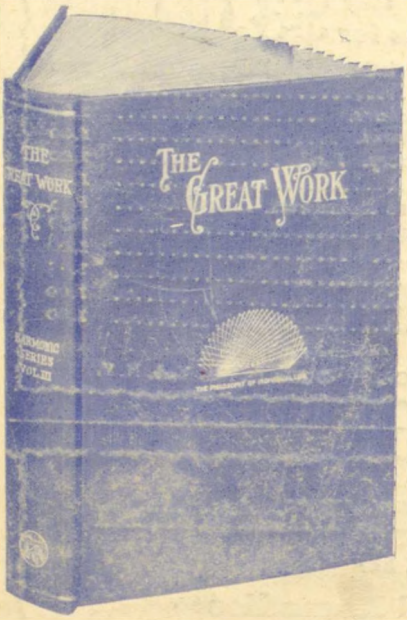
Descriptive booklet, with full information sent **free.**

Address all communications to my daughter,

Mrs. Nellie Whitcomb,

248 North Division St., Buffalo, N. Y.

THE GREAT WORK



By T. K.
(A Mystic Mason.)

To-day, more than ever before we are thinking on the problem of

MAN--GOD--UNIVERSE.

"The Great Work" gives tremendous **light** to every man who reads this **wonderful message** from the **Master Mind, T. K.**

The Book deals with

Evolution in Operation
The Lineal Key
Nature's Constructive Principle
Standard of Morality
The Mark of the Master
The Passing of the Master

NO ONE LOOKING FOR LIGHT CAN AFFORD TO MISS THIS CHANCE

Page 16:

"By simple analysis, we find that the data of the whole universe, so far as we are individually concerned, naturally divide themselves into four distinct and separate classes, namely:

1. Things we know,
2. Things we assume we know,
3. Things we believe,
4. Things of which we are wholly ignorant,"

Read T. K.'s logical and masterly handling of these subjects in THE GREAT WORK. Price Prepaid, $2.00

Macoy Publishing and Masonic Supply Co.

45 JOHN STREET, NEW YORK